



DAVID HUME'S EMPIRICISM AND ITS IMPLICATIONS FOR THE EPISTEMOLOGY OF ISLAMIC EDUCATION

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Abstrack

This study critically examines David Hume's (1711–1776) empiricist methodology and its implications for the epistemology of Islamic education. Hume's empiricism posits sensory experience as the sole valid source of knowledge, articulated through four primary pillars: the impressions–ideas dichotomy, critique of dogmatic causality, rejection of metaphysical substance, and systematic skepticism. This research aims to: (1) comprehensively analyze the core concepts of Hume's empiricist methodology; (2) identify its epistemological relevance and limitations within the Islamic educational framework; and (3) examine its application as a methodological instrument for analyzing Islamic pedagogical practice. A qualitative approach employing library research and descriptive-analytical methods was applied to primary and secondary sources. Findings indicate that, methodologically, Hume's empiricist principles are relevant for reinforcing experiential learning, observation-based evaluative culture, and critical inquiry into causal assumptions in educational practice. Concrete applications include simulation-based moral learning, empirical evaluation of sorogan and bandongan methods in pesantren, and the strengthening of tafakkur and muhasabah traditions as Islamic counterparts to methodological skepticism. However, epistemologically, Hume's empiricism cannot be wholly accepted, as its reduction of knowledge to sensory experience conflicts with Islamic epistemology, which upholds divine revelation as an autonomous and transcendent source of truth. A critical integration of both frameworks enables a rational, contextual, and evaluative Islamic education without abandoning its theological foundations. The implications of this study are twofold: theoretically, it offers a methodological bridge for reading Western epistemological traditions through an Islamic lens without compromising revelation as the primary source of truth; practically, it provides educators and curriculum designers with a concrete framework for embedding experiential, observation-based, and reflective practices into Islamic pedagogy, thereby strengthening the evaluative culture of pesantren and madrasah-based learning while preserving its theological integrity.



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Abstrak

Kajian ini menganalisis secara kritis metodologi empirisme David Hume (1711–1776) dan implikasinya terhadap epistemologi pendidikan Islam. Empirisme Hume menempatkan pengalaman inderawi sebagai satu-satunya sumber pengetahuan yang sah, yang terartikulasikan melalui empat pilar utama: dikotomi impressions–ideas, kritik atas kausalitas dogmatis, penolakan substansi metafisis, dan skeptisisme metodologis. Penelitian ini bertujuan: (1) menganalisis konsep dasar metodologi empirisme Hume secara komprehensif; (2) mengidentifikasi relevansi dan batasan epistemologisnya dalam konteks pendidikan Islam; serta (3) mengkaji penerapannya sebagai instrumen metodologis dalam menelaah praktik pedagogis Islam. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan library research dan analisis deskriptif-analitis terhadap sumber primer dan sekunder. Hasil kajian menunjukkan bahwa secara metodologis, prinsip empirisme Hume relevan untuk memperkuat pembelajaran berbasis pengalaman (*experiential learning*), budaya evaluatif berbasis observasi, serta sikap kritis terhadap asumsi kausal dalam praktik pendidikan. Penerapan konkretnya mencakup pembelajaran akhlak berbasis simulasi sosial, evaluasi metode sorogan dan bandongan secara empiris, serta penguatan tradisi tafakkur dan muhasabah sebagai padanan skeptisisme metodologis. Namun secara epistemologis, empirisme Hume tidak dapat diterima secara utuh karena reduksi pengetahuan pada pengalaman inderawi bertentangan dengan epistemologi Islam yang menempatkan wahyu sebagai sumber kebenaran transenden yang otonom. Integrasi kritis antara kedua kerangka ini memungkinkan lahirnya pendidikan Islam yang rasional, kontekstual, dan evaluatif tanpa mengorbankan fondasi teologisnya. Implikasi penelitian ini bersifat ganda: secara teoretis, kajian ini menawarkan jembatan metodologis untuk membaca tradisi epistemologi Barat melalui kacamata Islam tanpa mengorbankan wahyu sebagai sumber kebenaran utama; secara praktis, kajian ini memberi pendidik dan perancang kurikulum kerangka konkret untuk mengintegrasikan praktik pembelajaran berbasis pengalaman, observasi, dan refleksi ke dalam pedagogi Islam, sehingga memperkuat budaya evaluatif pembelajaran berbasis pesantren dan madrasah tanpa mengorbankan integritas teologisnya.

Kata Kunci: empirisme, David Hume, pendidikan Islam, epistemologi, metodologi pembelajaran

Introduction

Philosophy is commonly referred to as the mother of sciences, or the mother of all sciences, because it plays a role as a normative and epistemological foundation for the birth of various scientific disciplines. Bertrand Russell defined philosophy as the area no man's land which lies between theology and science, namely a domain that contains fundamental questions that have not been reached by the positive scientific method. (Russell, 1912, p. 149) This position presents a meeting that is intertwined in tension, namely between various epistemological traditions, including in the context of education.

In the history of Western philosophy, the most fundamental debate regarding the source of knowledge has been between two major camps: rationalism and empiricism. The rationalist camp, represented by René Descartes, Baruch Spinoza, and Gottfried Wilhelm Leibniz, asserted that reason is the most authoritative source

of knowledge. In contrast, the empiricist camp, pioneered by George Berkeley, John Locke, and David Hume, insisted that sensory experience is the legitimate source of human knowledge. (Sari & Sirait, 2021, p. 46) Locke introduced the concept of *tabula rasa*, while Hume went further by constructing an epistemological system that firmly rejected innate ideas and reduced the entire content of the mind to experience.

Hume is also known as a leading critic of metaphysics. He believes that the majority of philosophical debates have arisen from the use of concepts ungrounded in concrete experience. (Saumantri, 2022, pp. 231–244) This skepticism, coupled with his critique of theological arguments, makes Hume one of the most controversial figures in the history of philosophy. Precisely because of this controversy, the study of Hume's empiricist methodology becomes increasingly relevant and challenging when confronted with the epistemology of Islamic education, which relies on revelation as a source of transcendent knowledge.

Islamic education is rooted in the belief that true knowledge originates from Allah SWT, which is contained in the Qur'an as textual revelation (*ayat qawliyyah*) and in natural phenomena as *kauniah* revelation (*ayat kawniyyah*). Unlike Western educational philosophy, which builds its epistemological foundations solely on human rational capacity and experience, Islamic education integrating revelation, reason, and experience into a coherent epistemological hierarchy. (Fadilah & Karim, 2021, pp. 1–18)

Despite fundamental differences between the two, a critical dialogue between Hume's empiricist methodology and Islamic educational epistemology remains academically valuable. Examining the relevance of Western epistemology to the development of Islamic education is a long-standing intellectual agenda for contemporary Muslim scholars. (Hidayat, 2022, pp. 19–34) This study aims to critically and comprehensively examine how Hume's empirical framework can, or cannot, be used as an analytical tool for constructing Islamic pedagogical thought and practice.

In general, this study aims to produce a critical and comprehensive analysis of the relationship between David Hume's empiricist methodology and the epistemology of Islamic education. Specifically, the objectives of the study include: (1) systematically describing and analyzing the basic concepts of Hume's empiricist methodology; (2) identifying the dimensions of relevance and epistemological limitations of Hume's empiricism when confronted with the framework of Islamic education; and (3) examining the forms of application of this methodology as a proportional analytical instrument in examining Islamic pedagogical practices.

Method

This study uses a qualitative approach with a literature study type of research. (library research) Library research was chosen because the object of study is the thoughts of an authoritative philosopher, which can be examined through textual works and relevant scientific literature. The analytical technique used is the descriptive-analytical method, a method that works by describing facts.

systematically analyze facts, then compile a critical analysis based on relevant theories and conceptual frameworks. (Muhadjir, 2000, p. 45)

The primary data sources in this study include David Hume's original works, including *A Treatise of Human Nature* (1739). Secondary sources include scientific

journals, monographs, and reference books that critically examine Hume's thinking and the epistemology of Islamic education. The analysis process was carried out in four stages: (1) collecting and selecting data sources based on relevance and credibility; (2) critical reading and recording of key concepts; (3) classifying data based on study themes; and (4) interpreting and analytically synthesizing the relationship between the two epistemological frameworks studied. Data validity was maintained through source triangulation, namely comparing various perspectives from different sources to obtain a more comprehensive and balanced understanding.

Results and Discussion

Intellectual Biography of David Hume

David Hume was born on April 26, 1711, in Edinburgh, Scotland, to Joseph Hume and Catherine Falconer. He was the second child of a distinguished family, although his father died when Hume was only three years old. His mother was the daughter of Sir David Falconer, President of the Scottish Court of Session, which provided Hume with access to a conducive intellectual environment. (Byers, 1998, p. 339)

Hume died on August 25, 1776, in Edinburgh after a long chronic illness. However, Adam Smith, the pioneer of utilitarianism and a leading liberal economist, proudly stated that David Hume was perfection that he ever knew. (Pojman, 2001, p. 211) Hume's intellectual legacy has far exceeded the boundaries of the discipline of philosophy, extending to economics, political science, and history.

Until the end of his life, Hume remained steadfast in his skepticism, rejecting religious guidance as he faced death. As James Boswell recorded in his written account of Hume's final moments (Kenny, 2006, p. 178), this consistency demonstrates that for Hume, skepticism had become a complete life commitment.

Basic Concepts of David Hume's Empiricism Methodology

Etymologically, the word "empiricism" comes from Greek *empeirika* which means "experience." Terminologically, empiricism is an epistemological school of thought that holds that the only valid source of knowledge is human sensory experience. (Syafiq, 2025, p. 38) For Hume, empiricism firmly rejects all claims that humans possess innate knowledge. (innate knowledge) that is present before the experience. (Sari & Sirait, 2021, p. 46)

Hume's own thinking was inspired by the spirit of the "Enlightenment" era. (Enlightenment)" which places reason and experience as the primary standards of the validity of knowledge. This historical context is important to understand so that Hume's thoughts can be read from a broader perspective. Although his major work *A Treatise of Human Nature* Initially unwelcome by the academic public, Hume persisted and continued to develop his thinking, producing further monumental works. Within the broader context of the empiricist tradition, empirical philosophers from Hobbes to Hume have indeed established a line of intellectual continuity that has influenced the development of Islamic educational thought. (Utama, 2014, pp. 44–55)

Impressions dan Ideas

The most fundamental concept in Hume's epistemology is the distinction between impressions (effect) and ideas (idea). Impressions are experiential data that enter through the senses directly, are strong, and vivid.(vivid), And immediate. An idea, on the other hand, is a copy or representation of an impression that is weaker and vaguer in nature.(faint). Both are then differentiated again into simple ones.(simple) and complex(complex). (Hume, 1978, hlm. 1–2)

Hume's main thesis can be summarized briefly: "No ideas without impressions". This means that every valid idea in the human mind must be traceable to a preceding sensory impression. (Hume, 1978, p. 4) The implications of this thesis are radical: a person born blind would never be able to form an idea of color, because they never had a sensory impression of that color. The relevance of this concept to experiential learning theory has also been thoroughly explored in Islamic educational literature. (Nuraini, 2020, pp. 23–38)

Complex ideas such as "a golden mountain" or "a winged man" can still be formed through the combination of simple, existing impressions, even though the object has never been directly experienced. In this case, the blending and composition of impressions into complex ideas is the work of human reason and will. (Hume, 1978, p. 3)

Criticism of Causality

One of Hume's most original contributions to the history of philosophy is his critique of the concept of causality. Hume rejected the claim that causal relations are rationally necessary and can be proven. He argued that what we actually observe is only a sequence of events(after this),not a necessary causative relationship(because of this). Repeated observation that event B always follows event A does not necessarily prove that A causes B. (Alias, 2016, p. 5)

Belief in causality, according to Hume, is a psychological necessity.(psychological necessity) formed through repeated observational habits, are not logical truths that can be proven a priori. This thesis has broad epistemological implications: scientific principles based on the assumption of causality should be treated as tentative empirical generalizations, not absolute truths. This implication also influences the epistemology of Islamic science, which has often assumed causal relations to be necessary. (Setiawan & Lestari, 2020, pp. 211–226)

In the context of religion, this critique of causality became Hume's instrument in questioning cosmological and teleological arguments that attempt to prove God's existence through causal reasoning. Hume did not explicitly deny God's existence, but asserted that such metaphysical claims transcend the limits of empirical experience and are therefore unverifiable.

Substantial Rejection

As a radical empiricist, Hume rejected the concept of substance that had been the lifeblood of philosophy for centuries. Unlike Locke and Berkeley, who still

recognized substance in a specific form, Hume explained that experience presents only impressions.(impressions) Regarding collectively apparent qualities, there is never a "substrate" behind them. Because there is no direct experience of substance, its existence cannot be empirically proven. (Saumantri, 2022, p. 235)

Methodological Skepticism

In addition to nihilistic doubt, Hume's skepticism also encompasses a systematic epistemological method. Derived from the Greek words *skeptikos*, meaning "to examine carefully." Skepticism also manifests itself in a critical attitude that rejects the acceptance of knowledge claims without adequate testing. (Sari & Sirait, 2021, p. 48) Hume consistently applies this skepticism to metaphysics, theology, and science. Thus, it manifests as a correction or evaluation, even to the tendency of human reason to overestimate its own capacity. Interestingly, the classical Islamic scientific tradition also recognizes a similar spirit in the culture of *naqd* (scientific criticism), which encourages testing claims before they are accepted as truth. (Anwar, 2019, pp. 145–162)

The Epistemological Relevance of Hume's Empiricism in Islamic Education Islamic education rests on an epistemological foundation that places revelation (the Qur'an and Hadith) as an autonomous source of truth. However, Islamic education also recognizes the role of sensory experience and reason as means of understanding reality, as long as neither contradicts divine principles. (Taisir, 2004, p. 17) It is in this context that Hume's empiricist methodology has limited but significant relevance. The debate between empiricism and rationalism within the framework of modern Islamic educational philosophy is not new; it is part of a long-standing effort to find productive common ground between the Western intellectual heritage and the Islamic epistemological tradition. (Hamzah, 2024, pp. 159–174; Wahyuni & Rahman, 2023, pp. 55–70)

Methodologically, Hume's emphasis on experience as the basis for knowledge formation finds resonance with Islamic pedagogical practices. "no ideas without impressions" can be operationalized as an epistemological argument to encourage experiential learning. In moral education, for example, values such as honesty and responsibility will not be fully instilled if taught solely verbally and normatively. This is because moral education requires internalization through repeated social experiences and real-world practice. (Faizi, 2023, pp. 1007–1020)

Furthermore, Hume's critique of dogmatic causality can serve as a constructive tool for self-criticism in Islamic educational practice. Simplistic claims such as "learning method X necessarily produces religious character" need to be empirically tested through systematic observation and critical reflection. This approach encourages the emergence of an evaluative culture in education based on data and realistic experiences.

Furthermore, Hume's methodological skepticism can serve as a tool for epistemological introspection in Islamic education. The ability to question the assumptions that taken for granted, intertwined with the Qur'anic command to constantly engage in *tafakkur* (intellectual reflection) and *tadabbur* (deep contemplation). Mahmudah (2021, pp. 101–116) asserts that *tafakkur* and *muhasabah* are epistemological methods inherent in the Islamic character education tradition, and both are functionally aligned with Humean methodological skepticism. Therefore, in this case, Humean skepticism and Islamic scientific

culture find a point of negotiation, complementing each other at the methodological level. (Erfans et al., 2024, pp. 102–107)

The Epistemological Limitations of Hume's Empiricism in the Framework of Islamic Education

However, Hume's empiricism also faces fundamental epistemological limitations when confronted with the Islamic educational framework. This study identifies three main limitations that require critical identification.

First, the reduction of knowledge to sensory experience. In Hume's view, valid knowledge is only that which can be traced or proven through sensory impressions. Claims lacking any basis in experience must be scrutinized or even rejected as meaningless speculation. In Islamic epistemology, this position is unacceptable because revelation has intrinsic epistemological authority that does not depend on sensory verification. Revelation's truth is transcendent and self-validating, thus the Humean principle "no ideas without impressions" cannot be applied to the domain of sciences that originate from revelation. (Hume, 2001, pp. 100–115)

Second, there is a weakness in Hume's skepticism regarding metaphysical reality. Hume's rejection of substance and his critique of causality imply a radical restriction on the discussion of non-empirical entities such as God, angels, or the afterlife. Belief in these realities is at the heart of worldview Islam underpins the entire structure of its epistemology and pedagogy. Islamic education that abandons theological and metaphysical dimensions is no longer called Islamic education.

Syed Muhammad Naquib al-Attas also emphasized that the Islamic view of life (Islamic worldview) is built on empirical reality, which includes metaphysical reality, in this context, namely revelation. (Al-Attas, 1995, pp. 2–5).

Third, the potential for moral reductionism. If the standard of knowledge validity is limited to empirical verification, then moral norms derived from revelation will lose their epistemological basis. In Islam, truth is not always measured by logical coherence or empirical verification, but rather requires integration with revelation. Reducing morality to sensory experience has the potential to empty the normative core that is the heart of Islamic education.

The Application of Hume's Empiricism Methodology as an Instrument of Pedagogical Analysis

Considering both the relevance and the limitations identified, the application of Hume's empiricist methodology to the study of Islamic education must be positioned proportionally, namely as an instrument of methodological analysis. In this capacity, Hume's empiricism can be applied to at least three domains of pedagogical practice.

The first domain is the analysis of knowledge sources in Islamic education. The impressions-ideas principle can be used to evaluate whether the concepts taught in Islamic education are based on concrete experiences or merely abstract ones. In teaching morals, for example, internalizing values through practical experience is more effective than simply conveying norms textually (Darnanengsih & Rusyaid, 2020, pp. 1–17).

The second domain is the evaluation of causal claims in educational practice. Hume's critique of dogmatic causality is relevant for encouraging data-based evaluation of the effectiveness of learning methods. Claims that a particular pedagogical method "inevitably" produces certain character outcomes must be empirically tested through systematic observation and ongoing critical reflection. (Andiyani, 2026, pp. 147–173) This kind of evaluative culture actually strengthens the quality of Islamic education. rather than weakening it.

The third domain is the strengthening of contextual learning methodologies. The impression-to-idea process within Hume's empiricist framework aligns with experiential learning methods such as role modeling.(uswah hasanah),habituation('adah), and repeated worship practices. (Zahra, 2024) In this context, Hume's empiricist methodology does not contradict Islamic pedagogical practices, but rather provides a conceptual framework that strengthens its epistemological justification.

Thus, the integration of Hume's empiricist methodology and Islamic educational epistemology does not employ naive epistemological syncretism. Rather, it serves as a gateway to productive and responsible intellectual dialogue. Yusuf (2023, pp. 199–214) emphasizes that the integration of Western and Islamic epistemologies in the development of learning methodologies must be carried out selectively and critically, while maintaining the hierarchy of sources of truth in the Islamic tradition. This kind of dialogue creates a more reflective, rational, and contextual Islamic education.

Examples of the Implementation of Hume's Thought in Islamic Learning Practice

To avoid a discussion that stops at the abstract-theoretical level, this section of the study attempts to outline concrete examples of the application of Humean empiricism in Islamic learning practices. These examples are presented by identifying operationalized Humean principles and then mapping them to relevant Islamic pedagogical practices, taking into account the previously identified epistemological boundaries.

The Impression-Ideas Principle in Moral Learning-Character Education

One of the most direct applications of Hume's principles is in the teaching of morals (Islamic character education). The thesis of "no ideas without impressions" demands that every value concept taught be based on the concrete experiences of students. In practice, this can be operationalized through the experiential moral learning method, namely moral learning that begins with direct experience (impressions), then elaborates into abstract values (ideas). The first example: in teaching the value of honesty (sidq) to students at the elementary madrasah level, the conventional approach usually uses the normative lecture method. This involves conveying verses from the Quran and Hadith about the virtues of honesty, then asking students to memorize them. Within Hume's empiricist framework, this method is inadequate because students do not yet have a strong impression of honesty as a real-life experience. A more proportional Humean approach is to begin learning through social simulations.(role-playing) This scenario presents a situation where students must choose between honesty and dishonesty. For example, finding a wallet containing money or getting a higher grade on a test. After students directly experience the psychological pressure of these moral choices (impression), the concept of honesty is formulated together (idea) and reinforced by the postulate of

revelation as a transcendent authority. In this way, values are verified in students' experiences and align with Hume's principles without replacing revelation.

Second example: in teaching the value of trust to students of Islamic study programs, the principle of impressions–ideas can be applied through a community-based project method.(community-based project). For example, students are tasked with managing a field social program, such as a scholarship program, zakat distribution, or productive waqf management, designed for one semester. Direct experience facing integrity dilemmas in managing others' trust (impression) will foster a deeper understanding of amanah (idea) that is far stronger than textual definitions. This approach aligns with experiential studies in moral learning, which show that direct involvement in real-life moral situations significantly enhances the internalization of values. (Putri & Nasution, 2023, pp. 77–92)

Hume's Critique of Causality as an Instrument for Evaluating Learning Methodology

Hume's critique of dogmatic causality has inclusive practical implications for evaluating Islamic learning methodologies. In the context of Islamic educational practice, there is a tendency to accept claims of pedagogical causality without adequate empirical testing. For example, the assumption that memorizing the Quran automatically forms a noble character, or that attendance at religious study groups necessarily results in social piety.

However, the reality on the ground does not bear this out. Within a Humean framework, such a causal relationship must be positioned as a hypothesis requiring verification through systematic and repeated observation. It should not be considered a rational necessity or simply assumed. This certainly does not deny the validity of Quran memorization or Islamic study as Islamic educational practices. Rather, it encourages educators to critically evaluate the intervening factors that determine the outcomes of such practices of its application: a fiqh teacher at a junior high school teaching thaharah (purification) cannot simply rely on the assumption that students who understand the theory of thaharah will be able to implement it correctly in real life. Hume's critique of causality encourages teachers to design observation-based assessments. For example, observing students' ablution practices directly in the field, noting the gap between theoretical knowledge and actual practice, and then designing measurable, data-driven pedagogical interventions.

Another example: in Islamic boarding school education, the claim that the sorogan method (individual reading of Islamic texts in the presence of the kiai) is 'certainly' more effective than the bandongan method (collective reading) in fostering mastery of the yellow texts cannot be taken for granted. Applying a Humean perspective, both must be empirically evaluated: how do they affect students' comprehension, retention, and contextualization abilities in different situations and contexts? (Ramadhani, 2022, pp. 41–58) Thus, such evaluation encourages a culture of internal pedagogical research within Islamic educational institutions that is not limited to dogmatic narratives.

Hume's Methodological Skepticism in the Tradition of Tafakkur and Muhasabah The implementation of Hume's skepticism as a method has a strong equivalent in the Islamic epistemological tradition, especially in the concept of thought (reflection of the mind on the signs of God's greatness) and reflection (critical self-introspection). An example of application in a learning

context: in an Islamic university's Tafsir course, a lecturer inspired by the Humean approach will not allow students to accept one authoritative interpretation as the only truth without questioning the historical context, the methodology of interpretation, and the epistemological assumptions behind it. Students will be asked to trace the differences in interpretation between commentators (for example, the difference between tafsir bi al-ma'tsur and tafsir bi al-ra'yi) by evaluating each other's arguments. This method is not intended to question the authority of the Qur'an, but rather as an effort to understand that human interpretation of the revealed text is historical and contextual, so it is always open to re-examination.

From these examples, research findings demonstrate that the application of Hume's empiricist principles to Islamic learning practices, in addition to theoretical implications, also plays a productive pedagogical role. This is provided that the application is selective, proportionate, and always within the framework of Islamic epistemology. This means that revelation is the source of truth and is not reduced to mere sensory experience.

Conclusion

Based on the analysis of the research conducted, this study yields four main conclusions. First, David Hume's empiricist methodology is built on four related conceptual pillars: impressions-ideas, a critique of dogmatic causality, a rejection of metaphysical substance, and methodological skepticism. These four pillars reconstruct an epistemological system that consistently reduces knowledge to sensory experience.

Second, Hume's empiricism is methodologically relevant. Despite its limitations, it still contributes significantly to the context of Islamic education, particularly in strengthening experience-based learning, an observation-based evaluative culture, and a critical attitude toward causal assumptions in pedagogical practice. These principles do not conflict with Islamic epistemology as long as they are applied proportionally to domains that do not undermine the authority of revelation.

Third, epistemologically, Hume's empiricism cannot be fully accepted within the framework of Islamic education. The reduction of knowledge to sensory experience, the weakness of skepticism toward metaphysical reality, and the potential for moral reductionism are fundamental limitations that cannot be compromised. Revelation remains an autonomous, transcendent source of knowledge that is not dependent on empirical verification in Islamic epistemology.

Fourth, at the practical level, Humean principles have been proven to be operationalized in various concrete Islamic learning contexts: the principle of impressions-ideas supports moral learning based on simulations and real projects; the critique of causality encourages empirical evaluation of the effectiveness of pedagogical methods; and methodological skepticism is aligned with the traditions of tafakkur and muhasabah.

Therefore, the most academically responsible position is to position Hume's empiricist methodology as an analytical instrument. This methodology is then used critically and selectively, without replacing revelation. This integration allows for the birth of rational, contextual, and evaluative Islamic education without

sacrificing its theological foundations. Therefore, this study constitutes an urgent and relevant intellectual agenda to be further developed within the contemporary discourse on the philosophy of Islamic education.

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