



## Positivism and Postpositivism: A Paradigmatic Analysis of Science and Islamic Education in Indonesia

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### Abstract: Positivism and Postpositivism: A Paradigmatic Analysis of Science and Islamic Education in Indonesia

**Objective:** This study aims to compare the positivism and postpositivism paradigms within the context of science and Islamic education in Indonesia. **Methods:** The research uses a qualitative-descriptive design, with a literature review as the primary data collection method. This research was conducted in 2024, and data were analyzed using three steps: (1) data reduction, (2) data display, and (3) data presentation. **Results:** Islamic education in Indonesia predominantly uses a positivistic approach which emphasize scientific methods and objectivity in learning process. **Conclusion:** Islamic education in Indonesia needs to develop an integration between the two paradigms (positivism and post-positivism) by balancing objective scientific methods with more humanistic and transcendental perspectives. **Contribution:** This research contributes curriculum development in Islamic education. Positivism informs the formulation of curriculum grounded in factual and testable research results, while postpositivism ensures that the curriculum is relevant to students' social and cultural contexts.

**Keywords:** Positivism; Postpositivism; Paradigm of Science; Islamic Education; Indonesia

### Abstrak: Positivisme dan Postpositivisme: Suatu Analisis Paradigma Ilmu dan Pendidikan Islam di Indonesia

**Tujuan:** Penelitian ini bertujuan untuk menganalisis perbandingan antara paradigma positivisme dan postpositivisme dalam konteks ilmu pengetahuan dan pendidikan Islam di Indonesia. **Metode:** Desain penelitian menggunakan pendekatan kualitatif-deskriptif, dengan studi literatur sebagai instrumen utama. Penelitian ini dilaksanakan pada tahun 2024. Data dikumpulkan melalui telaah literatur (hasil penelitian). Analisis data dilakukan melalui (1) data reduction; (2) display data; (3) penyajian data. **Hasil:** Pendidikan Islam di Indonesia lebih dominan menggunakan pendekatan positivistik yang menekankan pada penggunaan metode ilmiah dan objektivitas dalam pembelajaran. **Kesimpulan:** pendidikan Islam di Indonesia perlu mengembangkan integrasi antara kedua paradigma tersebut (positivisme dan post-positivisme) dengan menyeimbangkan metode ilmiah yang objektif dan pendekatan yang lebih humanistik serta transcendental. **Kontribusi:** Penelitian ini berkontribusi terhadap desain kurikulum pendidikan Islam. Positivisme berperan dalam merumuskan kurikulum yang berbasis pada fakta dan hasil riset yang dapat diuji, sementara postpositivisme mendorong agar kurikulum tersebut relevan dengan konteks sosial dan budaya siswa.

**Kata Kunci:** Positivisme; Postpositivisme; Paradigma Ilmu; Pendidikan Islam; Indonesia

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## A. INTRODUCTION

The development of science has progressed in parallel with the emergence of various schools of philosophy. The age of contemporary philosophy has arrived. Historically, the modern era began with the crisis of the middle Ages, which lasted for two centuries (14th and 15th centuries), which led to the Renaissance movement. Throughout the modern era, numerous philosophical schools developed, followed by the intellectual revolution of the 20th century, including the emergence of the Positivism and Postpositivism schools of philosophy (Zhou et al., 2018). Positivism philosophy has had a significant impact on the contemporary world, which is marked by rapid of scientific and technological advances. This school of thought emerged due to a strong interest in empirical science and technological advancement. As a result, the 19th century is often referred as “the century of positivism” due to the philosophy’s profound influence during that time.

However, positivism is also directly linked to the question of religion’s significance in human existence (Chirkov, 2024). This school of positivism emerged from European philosophical systems shaped by the region’s troubled historical experience of church hegemony. As a result, the debate between positivism and the study of religion is endless. Medieval European society was marked by the strong authority of the church and the political power of monarchy (Johnson & Koyama, 2017). Hence, it is not surprising that the response to this dominance led to resistance from various philosophical thinkers. Consequently, with the emergence of anti-religious groups, such as atheists who firmly reject religion, became more prominent. Feuerbach questioned the existence of Allah SWT, Nietzsche claimed to have killed Allah SWT, and Freud stated that religion was his most prominent opponent (Fauble, 2016).

The 19th century marked the emergence of positivism as a school of philosophy. Its core assumption is that metaphysics is rejected because knowledge must be directly provable by the senses, including all phenomena and everything that manifests as it truly is. This approach is limited only to external experience. Therefore, once a knowledge is gathered, it is organized to offer some presumption (projection) about the future (Granjou et al., 2017). Positivism is built on the premise that knowledge must be proven tangibly or sensed (Haddadi et al., 2017). In contrast, Post-Positivism arose as an attempt to address the shortcomings and gaps in positivism; it is essentially a reaction from philosophers to strengthen the weaknesses of positivism.

Paradigms have a significant influence in making changes and serving as a foundation for the development of science. Differences in the abilities, backgrounds, cultures, and environments of an individual can lead to diverse understandings and perspectives, giving rise to a variety of new sciences and theories (Klāy et al., 2015). Although many contemporary scientists focus on empirical science or science in defining natural or physical science, the term “science” here can also refer to metaphysical or non-empirical sciences, whose existence and truth are recognized as science (Boudry, 2022).

Islamic education in Indonesia is rooted in the classical Islamic scholarly tradition, which is normative and based on religious texts (Nuryana & Fauzi, 2020). However, with as education has modernized, a positivistic approach has begun to be applied, particularly in curricula and research methodologies at Islamic higher education institutions. This approach promotes quantitative methods, rationalism, and empirical data analysis. On the other hand, the post-positivist paradigm offers an alternative approach that is more open to diverse interpretations and personal experiences (Salzmann-Erikson, 2024). In Islamic education, post-positivism provides space to integrate rational and spiritual aspects in understanding science.

One of the main challenges in Islamic education in Indonesia is how to integrate modern scientific paradigms with Islamic values (Efe & Akcan, 2024). Islamic education often faces a dilemma between maintaining traditional methods rooted in religious doctrines and adopting modern scientific approaches, which are often influenced by positivism (Pidduck et al., 2024). Post-positivism can serve as a bridge to develop a more inclusive and dynamic Islamic edu-

cation system. This approach allows the use of scientific methods without disregarding Islamic values and the rich intellectual tradition of Islam.

Previous researchers have examined various aspects of positivism and post-positivism. For example, a study by [Irawati et al. \(2021\)](#), examined positivism and post-positivism from the perspective of Islamic epistemology. [Karmillah \(2020\)](#) investigated the role of positivism in Islamic education in Indonesia, while [Samiadji et al. \(2023\)](#) focused on positivism in the context of education in Indonesia. What distinguishes these studies is the attempt to examine both positivism and post-positivism simultaneously regarding the paradigm of science and Islamic education in Indonesia. The rapid development of science has led society to start the era of rational thinking ([Zhang & Lu, 2021](#)). As a result, research methodologies are needed to ensure the reliability of human knowledge's findings. For this reason, both positivism and post-positivism are required in scientific methodology.

Although a significant amount of research has explored the application of positivism and postpositivism in science and education, there is limited research that specifically examines these two paradigms within the context of Islamic education in Indonesia. A clear gap exists in the lack of integration between these paradigms in addressing multicultural and diverse Islamic education. Existing studies often treat these perspectives separately and fail to provide an in-depth analysis of how they might complement each other in improving the quality of Islamic education ([Irawati et al., 2021](#); [Ramadhani & Winarno, 2025](#); [Sundaro, 2022](#)). Furthermore, few studies explore how the principles of positivism and postpositivism can be contextually applied within the Indonesian education system, which faces challenges such as social and cultural inequalities, as well as differences in religious interpretations ([Mubarok, 2023](#); [Fitri, 2024](#); [Abadi et al., 2023](#); [Solehudin et al., 2021](#)).

This research offers a new contribution by proposing an integrated model of positivism and postpositivism in analyzing Islamic education in Indonesia. Through this approach, the study fills the gap in the literature that separates these two paradigms and explores how they can complement each other to provide a deeper understanding of Islamic education. Furthermore, this research suggests more contextually grounded practical applications of both paradigms, taking into account empirical data alongside social, cultural, and religious values in the development of Islamic education policies and practices. This study also aims to provide solutions to the challenges faced by education in Indonesia, which requires a more holistic and adaptive approach because of the diversity of society.

## B. METHOD

This research uses a qualitative-descriptive research design ([Gong et al., 2019](#)) to analyze and compare the paradigms of positivism and postpositivism within the context of science and Islamic education in Indonesia. A qualitative approach was selected because the research aims to deeply understanding the existing phenomena and explore perspective and ideas related to the application of these two paradigms in Islamic education.

The research was conducted in October 2024. The data sources used in this study consist of two main types, the first is primary sources, including books, journals, scholarly articles, and other works discussing positivism, postpositivism, and Islamic education in Indonesia. These sources provide a comprehensive theoretical foundation for understanding both paradigms. The second source is secondary sources, such as policy documents on Islamic education, research reports, and interviews with relevant experts in the field. The secondary data is used to obtain information about the practical implementation of Islamic education in Indonesia and its relevance to both paradigms.

Data was collected using the literature study technique, which included: 1) Document review: collecting literature related to positivism and postpositivism, as well as the application of both paradigms in Islamic education. The reviewed documents include journal articles, textbooks, research reports, and policy documents on education; 2) in-depth interviews: con-

ducting interviews with Islamic education experts and practitioners in Indonesia to obtain their views on the application of positivism and postpositivism paradigms in Islamic education. These interviews aim to gather direct perspectives on how theory is implemented in practice.

The collected data will be analyzed using content analysis techniques (Bengtsson, 2016). This process involves the following steps: 1) Categorization and coding: organizing the literature and interview data into categories relevant to the main themes of the study, such as positivism, postpositivism, and Islamic education; 2) Interpretation and comparison: analyzing the differences and similarities between the positivism and postpositivism paradigms in the context of Islamic education in Indonesia. This process explore both the theoretical and practical aspects of the paradigms and their impact on educational policies and practices; 3) Synthesis of findings: integrating the analysis results to conclude how these two paradigms are applied and their contributions to the development of Islamic education in Indonesia.

To ensure the validity and credibility of the data, this study uses triangulation techniques (Giantara & Amiliya, 2021), which include: 1) Source triangulation: using various data sources, both primary and secondary, to ensure the information obtained is consistent and mutually supportive; 2) Method triangulation: combining data from literature review and interviews to enrich the analysis and strengthen the validity of the findings; and 3) Expert checking: presenting the interview findings from interviews to Islamic education experts, to obtain their feedback and ensure the accuracy of the interpreted information.

## C. RESULTS AND DISCUSSION

### Result

The final results of the research obtained from this study align with the formulation and objectives of the research. This research aims to reveal the perspectives of positivism and postpositivism in understanding science and to explore how both philosophical schools contribute to the development of Islamic education in Indonesia.

#### 1) Positivism

Positivism is a branch of philosophy popularized by Henri de Saint-Simon (1760-1825) and Auguste Comte (1789-1857) in the 19th century as the end of the empiricism/rationalism school (Trompf, 2023). Positivism is closely associated with natural sciences, which prioritizes the use of laws and knowledge in explaining, predicting, and controlling events in society's social environment. The process of positivist thinking involves making observations of social phenomena without considering theological or abstract matters beyond empirical reality. Although it appears to disregard theological or abstract matters, this observation relies entirely on a philosophical belief system that is not entirely scientific.

Positivism is a deterministic ideology that belief that events happen because of certain causes, and those causes lead to specific results. This philosophy aims to predict and organize the forces around humans by using measurement and observation to test hypotheses or explain events. According to positivism, social phenomena can be investigated using causal explanations and the same objective methodology used for natural phenomena, emphasizing that scientific endeavors should be based on the principles of natural science itself (Charnley et al., 2017).

Positivism emerged as a response to the inability of speculative philosophy (such as the idealism of German philosophers) to solve philosophical problems, particularly when faced with the rapid development of science. Therefore, it is understandable that the positivists place high value on science and the scientific method, as they believe it can bring significant changes in philosophy and public life. As the leading figure of positivism, Comte said that the human mind develops through three stages: theological, metaphysical, and positivistic. This



idea, known as the "three-stage law", outlines the progression of human thought ([Mayadah, 2022](#)).

Comte explained how society evolved into three stages ([McClellan, 2001](#)), which are as follows:

a) Theological Stage

The theological stage starts with fetishism, polytheism, and monotheism. Fetishism was the dominant way of thinking in primitive societies. It believed that all things possessed power. These three sub-stages together form the longest stage in human history. Later, the belief in multiple gods, known as polytheism, became prevalent, with the idea that various deities governed life and natural events. Eventually, monotheism emerged, particularly with the rise of Catholicism, replacing polytheism with the belief in one God.

b) Metaphysical Stage

The metaphysical stage is a transitional stage that serves as a bridge between the theological and positivistic stages. At this stage, people begin to move away from supernatural explanations and start to believe in basic natural rules that can be discovered through reason.

c) The Positivistic Stage

The positive stage reflects the essence of positivism, which emphasizes an openness to new empirical evidence that is constantly updated. It is marked by the concept that empirical data is the primary source of knowledge. However, this knowledge is considered temporary and not absolute. Humans are believed to eventually discover general laws through rational study of empirical facts.

Positivism holds that we cannot know anything beyond observable facts because empirical science is considered the only valid form of knowledge. As a result, positivism rejects metaphysical philosophy. The goals of positivism are closely linked to the goals of empiricism, as both prioritize experience. However, unlike British empiricism—which acknowledges subjective or inner experience as a source of knowledge—positivism rejects knowledge derived from internal or introspective experiences. In positivism, facts are regarded as the sole foundation of knowledge.

Based on the studies mentioned above, positivism is a school of philosophy that recognizes only science knowledge derived from phenomena observable by the human senses, and rejects metaphysical knowledge that lies beyond sensory perception.

2) Postpositivism

Post-positivism is a new perspective that is entirely different from positivism ([Salzmann-Erikson, 2024](#)). It views social reality as something that can be understood through objective measurement while also allowing space for subjective interpretation and critical reflection ([Haddadi et al., 2017](#)). This is the opposite to value-free and ahistorical positivism (by the Whiteheadian view that considers historicity as the decline of a science); postpositivism emphasizes values, ethics, and morals in the academic discussion. Postpositivism assumes that knowledge can be understood through engagement with the real world, not just through texts, as proposed by positivist thinking.

Postpositivism is a variation of positivism. Scientists who support postpositivism attempt to address the various weaknesses of positivism by making the necessary adjustments ([Sovacool et al., 2018](#)). As a school of thought rooted in critical realism, postpositivism acknowledges that while reality may operate according to natural, universal, and general laws, researchers cannot fully understand this reality by completely separating themselves from the subject of study. As a result, experimental approaches within this paradigm often employ triangulation methods involving multiple techniques, data sources, researchers, and perspectives. This paradigm seeks to address the shortcomings of positivism which tend to rely solely on the researcher's ability to objectively observe the subject under study.

The post-positivism school took over the dominance of positivism after World War II (Parry et al., 2014). This school of thought assumes that every research process is influenced by global ideas or overarching theories. These hypotheses must be confirmed to gain a more comprehensive understanding of the world.

Based on the theories above, it can be understood that the postpositivism emerged to cover the weaknesses of positivism, which rejected the existence of metaphysical knowledge and relied solely on quantification to validate findings. On the other hand, postpositivism recognizes the existence of metaphysical knowledge and conveys a discovery simply by communicating through words often called descriptive explanation.

Both positivism and postpositivism begin the research process with a hypothesis, followed by the collection of evidence to confirm or refute it, and then make the necessary adjustments based on the findings. Therefore, positivism and postpositivism are always associated with quantitative data collection and analysis techniques, because the knowledge created through these point of view is based on careful observation and objective measurement of reality. This approach is often referred to as the scientific method because it is guided by scientific principles: factual, measurable, rational, structured, and evaluable.

## Discussion

### 1) Positivism and Postpositivism in Science Paradigms

#### a) Science in the Perspective of Positivism

The first scientific paradigm to emerge in the scientific community was positivism. Its foundational ontological belief is realism, which asserts that reality exists independently and operates according to natural laws. In this view, research aims to uncover the world as it truly is and to explain how it works (Mingers, 2015).

Positivism is a philosophical view that emphasizes the factual nature of information, especially in the context of scientific knowledge (Zyphur & Pierides, 2020). The school of philosophy denies the existence of cognitive values associated with philosophical or metaphysical elements and states that natural (empirical) science is the only authentic source of knowledge. In addition, positivism assumes that science must be value-free and that reality is singular and objective (Oppong, 2014). This perspective resulted in a quantitative research methodology called measurement and numerical data analysis (Brandenburg et al., 2014).

#### b) Science in the Perspective of Postpositivism

In contrast to the positivist paradigm, the post-positivism paradigm prioritizes qualitative explanation and description over quantitative methods. The post-positivism paradigm also argues that knowledge is not value-free and that reality is subjective and complex. Proponents of post-positivism recognize the limitations of positivism and make several changes to overcome them (Joslin & Müller, 2016). The main goal of postpositivism is to organize and anticipate events, but with an understanding that reality cannot be fully captured through objective facts alone. As a result, this paradigm exists in an attempt to overcome the shortcomings of positivism, which only concentrates on factual reality (Kankam, 2019).

Postpositivism shares the belief with positivism that reality exists and is governed by natural laws. However, postpositivism argues that if researchers are not actively associated with reality or separate themselves from it, they cannot uncover the truth from it. For researchers and reality to have an interactive relationship, the principle of triangulation must be applied. This involves the use of multiple methodologies, data sources, and other data.

Science is a structured process that involves reflection and the application of specific techniques to produce findings that can be verified, validated, and justified. Science does not just appear out of thin air or materialize overnight. One of the many issues raised by the rapid development of science is the debate about whether something is "value-free" or "non value-free." According to Situmorang, value-free means that scientific inquiry should be based solely on the nature of the research itself and not influenced by other forces such as politics, ideology,

religion, culture, and other social components (Redding, 2017). This also emphasizes the need for scientific independence to maintain scientific autonomy, although ethical principles must always be considered in scientific research because they are universal.

The scientific ideologies of positivism and postpositivism have played a significant role in the advancement of science. These two paradigms have helped determine what to research and the best action to address a problem (Sundaro, 2022). Often referred to as the foundational scientific worldviews, these perspectives influence how researchers view their research topics. The evolution of philosophy, which began in the 6th century BC, has shaped these two paradigms throughout the history of science (Sulaiman, 2018).

## 2) Positivism and Post-Positivism in Islamic Education in Indonesia

As a school of philosophy, positivism rejects the existence of religion because of the influence of Auguste Comte's personal background, particularly his experience with the dominance of the Church and the monarchy which often opposed scientific discoveries that contradicted religious doctrines. This rejection of religion is a fundamental reason why positivism rejects and does not recognize the existence of religion. However, an interesting point arises when Islam or Islamic education, although not recognized by positivism, but utilizes theories or views that exist in positivism and post-positivism thinking for the advancement of Islamic education itself.

In Islamic education in Indonesia, positivism and post-positivism began to emerge New Order era, when the government called for the reconstruction of the Islamic education system. While maintaining an orientation towards Islamic sciences, such as in Islamic universities which initially only had faculties such as *sharia*, *ushuluddin*, *tarbiyah*, *da'wah*, and *adab* (Irawati et al., 2021), the system gradually expanded. At present Islamic universities in Indonesia have faculties that are not limited to the theological concept of Islamic science, such as the faculties of psychology, medicine, pharmacy, science technology, as well as political and social science. This transformation is none other than the influence of positivism and post-positivism thinking applied in the Islamic education system in Indonesia.

The influence of positivism and post-positivism thinking in Islamic education in Indonesia continues beyond the level of Islamic universities but also spreads to Islamic educational institutions such as *dayah* and *pesantren*. *Dayah*, an Islamic educational institution in Indonesia that initially focused on classical Islamic texts such as the *yellow book* (*kitab kuning*), has begun to establish Islamic higher education institutions in order to respond to contemporary developments and advancements in science. This is also the case with *pesantren*, particularly those referred to as modern or integrated *pesantren*, have adopted an educational approach that combine general with religious education for their students (Shin et al., 2021).

What is happening today with the Islamic education system in Indonesia can also not be solely attributed to the influence of positivism and post-positivism. Because Islam, which makes the Qur'an the primary reference in navigating this life, has provided many guidelines or guidance related to science. Numerous Qur'anic verses provide guidance related to natural phenomena or knowledge on this earth, including the following:

إِقرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Meaning: Recite in the name of your Lord who created (QS. Al-Alaq [96] 1).

As the first verse of the Qur'an revealed to the prophet Muhammad, this verse contains profound wisdom. Allah commands Muslims to read because we gain knowledge and skills by reading. Reading serves as one of the primary gateways to gain knowledge, often encapsulated in the saying, "Books are the windows to the world, and reading is the key." The message of this verse is highly relevant to the current conditions of education in Indonesia, where the system remains suboptimal. One indicator of suboptimal education in Indonesia is the low reading interest, which continues to hinder educational progress in the country.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

Meaning: He lets the two seas (fresh and salt) meet {19}. Between them is a barrier that neither of them can go beyond {20}. (QS. Ar-Rahman [55] 19-20).

Long before modern humans questioned how two seas of different colors meet, without mixing and with an apparent barrier between them; Allah SWT, in His words 14 centuries ago, had already conveyed this phenomenon in a Qur'anic verse. The verse states that it is Allah who allows the two seas to meet and between them there is a barrier. This phenomenon occurs in the Strait of Gibraltar. This evidence confirms that Islam is a religion that embraces science and knowledge. The Qur'an provides a grid of knowledge to be researched by Muslim scientists so that they can utilize the reasoning mind that Allah has endowed them with and also gain new knowledge.

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

Meaning: And by the heated seas (in which there is fire). (QS. At-Tur [52] 6).

One of the natural phenomena Allah has described in the Qur'an is the existence of fire at the bottom of the sea that does not extinguish upon contact with water. This phenomenon was only discovered after the World War II when scientists explored the oceans to find mineral resources. During these explorations, they discovered this phenomenon, providing insight into the meaning of the Qur'anic verse that was initially difficult to believe that there was a fire in the water. This discovery once again affirms that the Qur'an is never mistaken when providing information.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

Meaning: He has created the night, day, sun, and moon. Each circulates on its axis. (QS. Al-Anbiya [21] 33).

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Meaning: So, whoever Allah wills to be guided, He will make his chest broad to accept Islam. Whom He wills to be misguided, He will make his chest narrow and tight as if he were climbing to the sky. Thus, Allah inflicts punishment on those who do not believe. (QS. Al-An'am [6] 125).

Before, western scientists traveled to outer space to find out how the solar system circulates and the conditions of outer space. The Qur'an has already conveyed that the center of the solar system is the sun, and in outer space, there is no such thing as air or oxygen that allows humans to breathe unaided. Both of these facts, later confirmed by scientific discovery, affirm the Qur'an's alignment with empirical knowledge.

From the explanation of the Qur'anic verse above, it can be understood that positivism and post-positivism, currently used as the basis for scientific research methodology, are not entirely new within Islam. The Qur'an has long served as the foundation for the development of science throughout the history of Muslim societies, from ancient times to modern times. Islam initially valued science and provided the enlightenment to transform ignorance into a knowledgeable and civilized society (Bakar, 2016). The sole purpose of the Islamic perspective on science is to uphold the doctrine that has existed since the beginning of Islam. The Qur'an revealed to Prophet Muhammad (PBUH), affirms that Allah SWT is the ultimate source of all human knowledge, and that science originates from Him. Then, to avoid being obsessed with relative understanding (subject to change), the creed conveys the origin of the source of knowledge (Irawati et al., 2021).

Several terms, including *an-nazhr*, *al-fikr*, *al-aql*, and *al-qalb*, are used by Allah SWT in the Qur'an to command or inspire humans to investigate, contemplate, and seek knowledge.



These terms have definitions that include the concepts of epistemology and scientific methodology (Graneheim et al., 2017). An-nazhr, which means "to see" or "to pay attention to," indicates that, according to the Qur'ān, one way to attain the truth is through observation. Through seeing and paying close attention, humans are able to understand the reality of physical and sensory objects (Irawati et al., 2021).

The scientific approach proposed by the Qur'ān is not merely a theoretical concept or an unfulfilled promise. In fact, scientists have used every scientific technique revealed by the Qur'an (Putra & Hidayaturrahman, 2020). Therefore, the validity of the Qur'anic approach to science cannot be denied. In essence, these techniques and procedures are closely related to the outcomes of the intellectual creativity and discoveries of scientists and scholars (Irawati et al., 2021).

From the detailed explanation above, the thoughts of positivism and post-positivism serves as a method that we can adopt in developing science. The ideas conveyed by the positivism and post-positivism are not new in the Islamic world (Laila et al., 2020). The Qur'an has already given a description to humanity and Muslims to search, see, observe, and investigate various matters, as a part of responsibility bestowed upon them by Allah as stewards on Earth (Farooq & Ahmad, 2022). For this reason, as Muslims, we should be grateful for the blessing of rational thinking that is only given by Allah to humans, so they can utilize it for the betterment of their lives.

## D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

### 1. Research implications

Theoretically, this research enriches the understanding of how these two epistemological paradigms can interact and influence approaches in Islamic education. By integrating positivism, which focuses on empirical data, and postpositivism, which emphasizes the importance of social context and values, this study offers new insights into how these two approaches can be combined to create a more comprehensive and relevant educational system in Indonesia.

The practical implications include the development of education policies that are more adaptable to Indonesia's social, cultural, and religious challenges. This research suggests implementing an Islamic education model that considers empirical data while respecting the diversity of values and religious interpretations in society. In this regard, the study could inspire change in how Islamic education is taught, introducing more inclusive teaching methods that are sensitive to Indonesia's diverse cultural and religious aspects.

### 2. Research Contribution

The primary contribution of this research is the novel understanding of how positivism and postpositivism paradigms can be integrated within the context of Islamic education in Indonesia. This study introduces an integration model that has not been widely discussed in the Islamic education literature, allowing educators and policymakers to recognize the value of both approaches in enhancing the quality of education. It also provides insights into how the principles of these two paradigms can be contextually applied to address challenges in Indonesian education, such as social differences, cultural gaps, and diverse religious interpretations.

Moreover, this research contributes to the renewal of Islamic education policies by proposing a more realistic and adaptable integration of theory and practice, which could enrich existing educational models. It opens up opportunities for further research to explore deeper, more detailed applications of these paradigms in education across various levels and social contexts.

## **E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS**

Future research could focus on the practical application of the integration model of positivism and postpositivism in specific educational settings, such as Islamic schools or universities in Indonesia. This would provide a deeper understanding of how these two paradigms can influence teaching methods, curriculum design, and student learning outcomes in real contexts. Future research could investigate how Indonesian policymakers can integrate the findings from this study into national or regional education policies. It would be valuable to identify how integrating the two paradigms can help address critical issues such as religious extremism, social inequality, and cultural diversity within the education system.

## **F. CONCLUSION**

This research introduces novelty by proposing an integration model between two epistemological paradigms, namely positivism and postpositivism, within the context of Islamic education in Indonesia. While these paradigms are often discussed separately, this study demonstrates how they can complement each other and provide a more comprehensive understanding of the Islamic education system.

Positivism and postpositivism are part of philosophical schools with different views on knowledge. Positivism only accepts knowledge in reality and rejects metaphysical knowledge. In contrast, postpositivism accepts both rational and metaphysical knowledge. In contemporary scientific development, researchers often choose between these two paradigms as the methodological foundation for their studies, though sometimes both are combined. Positivism is typically associated with the quantitative approach, while postpositivism is linked to the qualitative approach. The steps in researching a problem proposed by positivism and post-positivism are already familiar in Islam. As a reference for Muslims, the Qur'an has provided breakthroughs for humans to study, search, and observe to uncover the truths behind various phenomena. Therefore, there is no longer any reason for Muslims, who have historically been passive in scientific development, to refrain from contributing their thoughts in research and discovery of new knowledge, fulfilling their role as servants of Allah and participating in the broader intellectual endeavor.

The integration of these two paradigms (positivism and postpositivism) can make a significant contribution to the development of a more inclusive and sensitive Islamic education policies that reflect the diversity of Indonesian society. By proposing a more contextual and realistic model, this research offers a new perspective in the development of Islamic education theory and practice in Indonesia that is more responsive to social, cultural, and religious dynamics.

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## **AUTHOR CONTRIBUTIONS STATEMENT**

All authors discussed the results and contributed to the final manuscript. SY: Conceptualization, Writing - Original Draft. WW: Methodology, Writing - Review & Editing. ZHS: Review & Editing.

## **DECLARATION OF COMPETING INTEREST**

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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