FINDING COMMON GROUND: THE INTEGRATION OF EMPIRICISM AND RATIONALISM IN ISLAMIC RELIGIOUS EDUCATION TO ENHANCE LEARNING QUALITY

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Abstrac

This study explores the integration of empiricism and rationalism and its implications for Islamic Religious Education. Using a qualitative approach and literature study method, it analyzes the perspectives of empiricism and rationalism in the philosophy of science and their relevance to religious teaching. The study reviews classic works of philosophers like John Locke and René Descartes, alongside contemporary literature. Findings reveal that the empirical approach, emphasizing experience through worship and socio-religious activities, enhances students' understanding of religious teachings. Simultaneously, rationalism fosters critical reflection, enabling students to logically analyze and connect religious teachings with contemporary life. Integrating these approaches in the PAI curriculum creates holistic, effective, and practical learning. Theoretically, this supports the development of integrated religious education concepts, while practically, it encourages contextual teaching methods relevant to current challenges. However, the study is limited in its scope of application across diverse school types and does not assess the long-term impact of this integration. Future research should include longitudinal studies to evaluate the effectiveness of this integration in improving students' understanding and application of religious teachings across varied educational contexts. This would further enrich the conceptual and practical framework of Islamic Religious Education.

Keywoards: Integration of Empiricism and Rationalism, Islamic Religious Education, Holistic Learning, Critical Reflection

Abstrak

Penelitian ini mengeksplorasi integrasi antara empirisme dan rasionalisme serta implikasinya terhadap Pendidikan Agama Islam. Dengan pendekatan kualitatif dan metode

studi literatur, penelitian ini menganalisis perspektif empirisme dan rasionalisme dalam filsafat ilmu serta relevansinya dalam pengajaran agama. Kajian dilakukan terhadap karya klasik filsuf seperti John Locke dan René Descartes, serta literatur kontemporer yang relevan. Hasilnya menunjukkan bahwa pendekatan empiris, yang menekankan pengalaman langsung melalui praktik ibadah dan kegiatan sosial-keagamaan, memperkuat pemahaman siswa terhadap ajaran agama. Sementara itu, rasionalisme mendorong refleksi kritis, memungkinkan siswa menganalisis dan menghubungkan ajaran agama dengan kehidupan kontemporer secara logis. Integrasi kedua pendekatan ini dalam kurikulum PAI menciptakan pembelajaran yang lebih holistik, efektif, dan aplikatif. Secara teoretis, hal ini mendukung pengembangan konsep pendidikan agama yang terintegrasi, sementara secara praktis mendorong metode pengajaran yang kontekstual dan relevan dengan tantangan zaman. Namun, penelitian ini terbatas pada lingkup aplikasinya di berbagai jenis sekolah dan tidak mengevaluasi dampak jangka panjang integrasi ini. Penelitian selanjutnya disarankan melakukan studi longitudinal untuk menilai efektivitas integrasi ini dalam meningkatkan pemahaman dan pengamalan ajaran agama siswa dalam berbagai konteks pendidikan.

Kata Kunci: Integrasi Empirisme dan Rasionalisme, Pendidikan Agama Islam, Pembelajaran Holistik, Refleksi Kritis

A. INTRODUCTION

The discourse on the source of knowledge in the philosophy of science cannot be separated from the debate between empiricism and rationalism. Both schools have had a great influence on the development of epistemology, especially in understanding how knowledge is acquired and validated. Empiricism argues that knowledge comes from sensory experience, while rationalism emphasizes that reason is the primary means of understanding truth.[1] In the context of Islamic Religious Education, the importance of this discussion lies in the need to explore how the two perspectives can be integrated to strengthen teaching methodologies that prioritize not only memorization, but also critical thinking and hands-on experience. According to Qomar (2005), the application of reason in religious education is still very limited, while students' empirical experience in studying religion is often ignored.[2] This shows the relevance of empiricism and rationalism in improving the quality of religious education. In fact, the teaching of Islamic Religious Education in many schools often emphasizes the memorization of dogma and provides less space for students to reflect critically or experience religious teachings directly.[3]

Ideally, a balanced approach between rationalism and empiricism can help students understand religious values in depth, both through critical reasoning and real-life experience. However, a study conducted by Supandi et al (2024) shows that Islamic religious education learning methods are generally still trapped in traditional patterns that tend to be textual and normative. As a result, students are less trained to think critically or reflect deeply on the

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[1] N Faizi, "Metodologi Pemikiran Rene Descartes (Rasionalisme) Dan David Hume (Empirisme) Dalam Pendidikan Islam," *Risalah, Jurnal Pendidikan Dan Studi Islam*, 2023, http://www.jurnal.faiunwir.ac.id/index.php/Jurnal_Risalah/article/view/554; J Locke, "An Essay Concerning Human Understanding," *London: Basset*, 1999, http://markfoster.net/sociosphere/locke.pdf.

[2] M Qomar, *Epistemologi Pendidikan Islam: Dari Metode Rasional Hingga Metode Kritik* (Jakarta: Erlangga, 2005).

[3] Tatang Hidayat and Makhmud Syafe'i, "FILSAFAT PERENCANAAN DAN IMPLIKASINYA DALAM PERENCANAAN PEMBELAJARAN PAI DI SEKOLAH," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 21, no. 2 (2018): 188, https://doi.org/10.24252/lp.2018v21n2i5.

religious teachings they receive.[4] On the other hand, according to Yahya (2022), an empirical approach that prioritizes experience is also poorly applied, so that students do not get direct experience in understanding the values of spirituality.[5]

Previous research that discusses the application of empiricism and rationalism in Islamic Religious Education shows that there are aspects that have not been fully explored. Most studies focus more on one approach, both empiricism and rationalism, without exploring how both can be applied simultaneously in the context of religious teaching.Existing [6] research generally only discusses the theoretical implications of the two schools of philosophy without examining how their integration can be applied practically in the classroom. For example, research by Aladdiin (2019), emphasizes more on the aspect of rationalism in teaching Qur'an interpretation.[7] Meanwhile, the research conducted by Hafiz and Suparto (2024) discusses more empiricism in the teaching of Islamic morality.[8] However, studies that unite the two perspectives in an integrative approach are still very limited.

This research offers novelty by focusing on how empiricism and rationalism can be integrated in the teaching methods of Islamic Religious Education. Given that there are still few studies that explore the synergy of these two approaches in depth, this article aims to bridge the existing theoretical and practical gaps. In addition, this study will propose new recommendations in PAI learning that combine direct experience (empiricism) and critical reasoning (rationalism) to improve students' understanding of religious teachings. This has the potential to make a significant contribution to the development of Islamic Religious Education that is more holistic and dynamic.

B. RESEARCH METHOD

This study uses a qualitative approach with a literature study method to examine the perspectives of empiricism and rationalism in philosophy of science and its relevance to Islamic Religious Education. This approach was chosen because it provides flexibility to explore complex phenomena in the context of philosophy and education. The study of literature allows researchers to conduct in-depth analysis of the classic works of philosophers such as John Locke and René Descartes, as well as contemporary research relevant to the themes of empiricism and rationalism in religious education.[9] The data sources used come from books, scientific journals, research articles, and classical philosophical works that discuss both schools.

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[4] S Supandi, M Subhan, and A Hobir, "… Metode Pengajaran Tradisional Dan Modern Dalam Pendidikan Agama Islam Studi Di Lembaga Pendidikan Internasional ABFA Pamekasan," *Journal of …*, 2024, http://journal.dewanpendidikanpamekasan.com/index.php/jep/article/view/83.

[5] Muhamad Yahya, "Spiritualitas Dalam Pendidikan Islam," *Jurnal Ilmiah Al-Furqan: Al-Qur'an Bahasa Dan Seni* 9, no. 1 (2022): 178–94, https://doi.org/10.69880/alfurqan.v9i1.56.

[6] Sri Minarti, "Ilmu Pendidikan Islam: Fakta Teoretis-Filosofis Dan Aplikatif-Normatif," 2022.

[7] Hisyam Muhammad Fiqyh Aladdiin, "Materi Pendidikan Agama Islam Di Sekolah Dalam Membentuk Karakter Kebangsaan," *Jurnal Penelitian Medan Agama* 10 (2019), http://jurnal.uinsu.ac.id/index.php/medag/article/view/6417.

[8] Abdul Hafiz and Suparto, "Teori Pendidikan Empirisme Behaviorisme (John Locke) Dalam Perspektif Pendidikan Islam," *Rayah Al-Islam* 8, no. 1 (2024): 143–60, https://doi.org/10.37274/rais.v8i1.917.

[9] Locke, "An Essay Concerning Human Understanding"; J Locke and T O'Mahony, *An Essay Concerning Human Understanding. with the Notes and Illustr. of the Author, and an Analysis of His Doctrine of Ideas. Also, Questions on Locke* (philpapers.org, 2018), https://philpapers.org/rec/LOCAEC-12; J Locke and F Ryland, *Locke on Words An Essay Concerning Human Understanding* (books.google.com, 2024), https://books.google.com/books?hl=en%5C&lr=%5C&id=Qh0BEQAAQBAJ%5C&oi=fnd%5C&pg=PR2%5C&dq

The collected data was analyzed by content analysis techniques to identify the main themes related to empiricism and rationalism and their influence on the teaching of Islamic Religious Education. This technique allows researchers to compare the results of previous research and theoretical studies to understand how the two epistemological approaches are integrated in religious teaching. This study refers to research such as Guna (2020) which highlights the importance of combining the two approaches in religious teaching.[10] The results of this analysis aim to provide insight into how the theory of empiricism and rationalism can be applied practically in the Islamic Religious Education curriculum. The author describes the conceptual framework of thinking in this research in more detail in the following image.

Figure 1. Thinking Framework
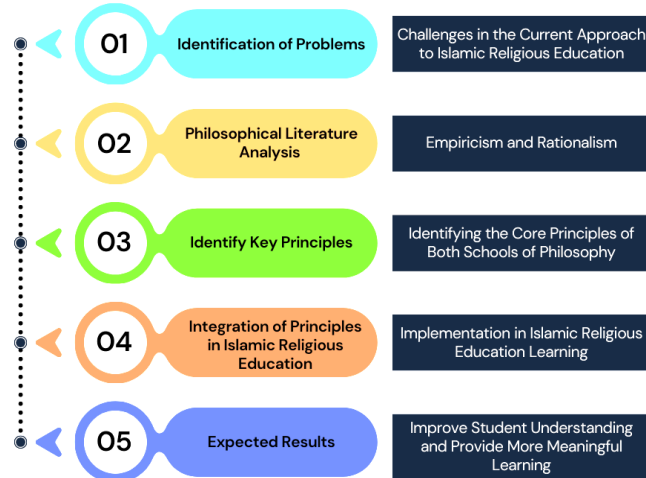
C. RESULT AND DISCUSSION

Based on the results of the content analysis of various literatures studied, this study reveals a number of main themes related to the integration of empiricism and rationalism in Islamic Religious Education. Based on the results of content analysis of relevant literature, several categories were found that reflect the relationship between these two epistemological approaches in the context of religious teaching. The following table presents the main findings that will be further analyzed and elaborated in detail in the next sub-sub-discussion.

Table 1. Findings of Content Analysis on the Integration of Empirism and Rationalism in Islamic Religious Education

Aspects	Theory of Empirism	Theory of rationalism	Integration
Key Definitions	Knowledge comes from sensory experience	Knowledge comes from reason	A blend of real experience

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=an+essay+concerning+human+understanding%5C&ots=sRsHJgwPkX%5C&sig=3YR4E4XMsj5KDlITMR01In1n
Wlc.

[10] Ahmad Saka Falwa Guna, "PEMIKIRAN IBNU MISKAWAIH (RELEGIUS-RASIONAL) TENTANG PENDIDIKAN DAN RELEVANSINYA DENGAN ERA MODERN," *Jurnal PAI Raden Fatah* 2, no. 3 (2020): 230–44, https://doi.org/10.19109/pairf.v2i3.5144.

			and logical reflection
Western Major Figures	John Locke (1979), *An Essay Concerning Human Understanding*	René Descartes (1998), *Meditations on First Philosophy*	-
Main Figures of Islam	Ibn Sina (Avicenna), emphasized the importance of empirical experience in medical science and philosophy. Al-Ghazali in *Ihya Ulum al-Din*, direct religious experience is considered the best way to get closer to Allah.	Al-Kindi: Emphasizing the importance of reason in understanding reality in the context of the oneness of Allah. Ibn Rushd (Averroes), in *Tahafut at-Tahafut*, encourages the use of logic to understand religion.	-
Basic Premise	- The human mind is like a "tabula rasa" - Direct experience shapes knowledge.	- The intellect is the ultimate source of truth- The mind can access universal principles without direct experience.	-
Implementation in Islamic Religious Education	- Religious practices (e.g., prayer, fasting, zakat).- Socio-religious activities (social service, da'wah).	- Strengthening logic and common sense in understanding religious texts.- Rational discussion and arguments related to religious doctrines.	The practice of worship with deep reflection on its meaning

Excess	- Provides a real experience so that it is easier to remember.- Internalizes value with action	- Developing critical thinking skills.- Encouraging students to understand religious lessons in depth and rationally	Enrich religious understanding applicatively and theoretically
Deficiency	- Limited to hands-on experience, lacks reflective skills.- Difficult for abstract themes	- Tends to be theoretical and difficult to understand by students who lack a strong logical foundation	Closing the gap of each approach, providing a balanced outcome
Outcomes on Students	Strong practical understanding but tends to be conceptually superficial	Strong conceptual understanding but weak in application	Students are able to understand the concept of religion as well as apply it in daily life.

1. Empiricism and Rationalism according to Western Philosophy and Islamic Philosophy

Empiricism is a school of philosophy that argues that human knowledge comes from sensory experience. John Locke, one of the main figures of western empiricism, stated in An Essay Concerning Human Understanding that the human mind is a tabula of taste or a blank sheet filled through experience.[11] Locke argued that all human ideas come from two sources, the first is sensation (sensory experience) and the second is reflection (the processing of the mind on the sensation). This view is expanded by other empirical figures such as David Hume, who emphasized the importance of experience as the basis of knowledge, but with skepticism of knowledge that cannot be verified through the senses.[12] In this context, empiricism influences various fields of science, including ethics and religion, by emphasizing the importance of concrete practices in building understanding.

In contrast, rationalism emphasizes that reason is the primary source of knowledge. René Descartes, the pioneer of western rationalism, in Meditations on First Philosophy argued that the human mind is capable of discovering universal truths without relying on sensory experience.[13]

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[11] Locke and Ryland, *Locke on Words An Essay Concerning Human Understanding*.

[12] D Hume, *An Enquiry Concerning the Human Understanding: And an Enquiry Concerning the Principles of Morals* (books.google.com, 1894),
https://books.google.com/books?hl=en%5C&lr=%5C&id=DTU7AAAAYAAJ%5C&oi=fnd%5C&pg=PR1%5C&dq=hume+enquiry%5C&ots=EMCTC3X3TH%5C&sig=geraSmS-sdaYcYoOfUGWcwN_Biw.

[13] R Descartes, *Meditations on First Philosophy:"Meditation II"* (resources.saylor.org, 1967),
https://resources.saylor.org/wwwresources/archived/site/wp-content/uploads/2011/09/PHIL101-2.3.2.2.pdf.

Cogito's principle, ergo sum (I think, then I exist) became the basis for building a rational epistemology. Descartes believed that innate *ideas*, such as the concept of God, can be understood through reason without the need for experience. This rationalist view was also followed by Baruch Spinoza and Gottfried Wilhelm Leibniz, who saw ratio as the main tool for understanding natural laws and metaphysical truths, including the existence of God.[14]

In the Islamic tradition, empiricism was developed by figures such as Ibn Sina and Al-Biruni. Ibn Sina, in his book Al-Shifa', emphasized the importance of empirical experience in understanding medical science and philosophy, but he also integrated rationality in his epistemological system.[15] Furthermore, Al-Ghazali, who is famous for the richness of the book Ihya Ulum al-Din, combines an empirical and spiritual approach, especially in religious education. Al-Ghazali considers direct experience through worship, such as prayer and dhikr, as a way to feel God's truth. However, he also criticized rational philosophy as overly speculative, although it acknowledged the benefits of logic in understanding religious law.[16]

On the other hand, the tradition of rationalism in Islam is strengthened by the thought of Al-Kindi and Ibn Rushd. First, Al-Kindi in his work Philsafat al Ula, emphasizes the importance of reason in understanding the essence of reality, including in the context of religion.[17] He stated that reason is God's gift that allows humans to know the truth. Second, Ibn Rushd (Averroes) in his work Tahafut al-Tahafut, advocated the synergy between revelation and reason, stating that religion and philosophy are two complementary paths to attain truth.[18] He uses Aristotelian logic to explain Islamic principles rationally, such as the concept of justice and sharia law.[19]

From the two views of Western philosophers and Muslim philosophers, it shows that empiricism and rationalism have a complementary relationship, both in Western and Islamic traditions.[20] In the context of Islamic Religious Education, the integration of these two approaches can be applied to create a holistic learning method. For example, an empirical approach through worship practices such as zakat and hajj can help students understand religious values concretely, while a rational approach can be used to hone logical thinking skills in understanding religious teachings, such as the wisdom of sharia law. Thus, the blend of sensory experience and reason provides a solid foundation for in-depth and relevant religious learning in the modern era.[21]

2. Empirical Experience and Practical Application in PAI

The main findings in this study suggest that the empiricist approach, which emphasizes hands-on experience, is crucial in improving students' understanding of religious teachings. Students who are directly involved in the practice of worship and socio-religious activities are

[14] B Spinoza, *Ethic: Demonstrated in Geometrical Order and Divided Into Five Parts, Which Treat I. Of God. II. Of the Nature and Origin of the Mind. III. Of the Nature and ...* (books.google.com, 1894), https://books.google.com/books?hl=en%5C&lr=%5C&id=yHMRAAAAYAAJ%5C&oi=fnd%5C&pg=PP7%5C&dq=%22spinoza+b%22+ethic%5C&ots=fq2SFpPcar%5C&sig=G3OWVJ0Cxy1qRn2p-yU7IG_YfQM.

[15] I Sina, "The Metaphysics of the Healing," *Brigham Young University Press, Provo*, 2005.

[16] Ghazali, *Ihya 'Ulum Al-Din* (BRILL, 1963), https://doi.org/10.1163/9789004662087.

[17] A Y Al-Kindi, "Fi' Falsafat Al-Ula," *Cairo: Darul Ihya Al-Kutub Al-'Arabiyya*, 1948.

[18] I Rusyd, "Tahafut At-Tahafut (Sanggahan Terhadap Tahafut Al-Falasifah), Terjemahan," *Yogyakarta: Pustaka Pelajar*, 2004.

[19] A ALFIAN, *PEMIKIRAN FILSAFAT AL-FARABI* (academia.edu, 2017), https://www.academia.edu/download/89297586/Pemikiran_Filsafat_Al_Farabi.pdf.

[20] A T Wulandari, T Ambarwati, and W Andriwidayan, "Konsep Filasafat Pendidikan Rasionalisme Dan Empirisme," *Jurnal Pendidikan Multidisipliner*, 2023.

[21] A Aryati, "Filsafat Di Dunia Timur: Pemikiran Al-Kindi Dan Al-Farabi," *El-Afkar: Jurnal Pemikiran Keislaman Dan ...*, 2015, https://ejournal.uinfasbengkulu.ac.id/index.php/elafkar/article/view/1548.

more able to internalize religious teachings in a practical way.[22] Mahmud (2020) found that students who engage in religious-based social activities, such as zakat and infaq, have a better understanding of the concept of social justice taught in Islam.[23] These findings support the view (Maulia 2023) that emphasizes that hands-on experience is the primary source of knowledge.[24]

Involvement in practical religious activities helps students understand religious values not only theoretically, but also applicatively. Research by Rizma and Dewi (2024), also shows that empirical experiences strengthen students' understanding of religious teachings, especially in connecting religious teachings with daily life.[25] In the context of religious education, empirical experience can include activities such as the implementation of faith-based social programs, learning through involvement in community activities, and involvement in religious rituals that provide students with hands-on experience to understand the values taught in Islamic teachings.[26] Hapipah (2022) added that experiences like this not only help students in understanding religious teachings conceptually, but also equip them with practical skills that can be applied in daily life.[27]

In addition, research by Kuswandi and Ofianto (2023), shows that direct experiences gained through social activities such as social service activities and other religious activities provide students with a better perspective on the relevance of religious teachings in social life.[28] This supports the empirical view that knowledge gained through direct experience is much more effective in forming a deeper and more applicable understanding. In PAI, empirical experiences help students to see how religious values can be applied in social contexts, reinforcing their understanding of the importance of social justice, charity, and caring for others.[29]

3. Critical Reflection and Strengthening of Theoretical Understanding

The results of this study also found that critical reflection, which is rooted in the theory of rationalism, plays a crucial role in strengthening students' theoretical understanding of religious teachings. René Descartes (1998) posited that critical reflection allows individuals to achieve deep

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[22] Paiman Paiman, Muhammad Zuhdi, and Erba Rozalina Yulianti, "Pembudayaan Nilai-Nilai PAI Di Sekolah Umum Yang Dikelola Yayasan Buddha (Studi Kasus SMA Cinta Kasih Tzu Chi Cengkareng)," *Anuva: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi* 7, no. 4 (2023): 603–24, https://doi.org/10.14710/anuva.7.4.603-624.

[23] Mahmud Mahmud, "Meningkatkan Hasil Belajar PAI Materi Hal-Hal Yang Membatalkan Sholat Melalui Model Pembelajaran Problem Based Learning Pada Peserta Didik Kelas IV SD Negeri 1 Kumai Hulu," *Neraca: Jurnal Pendidikan Ekonomi* 6, no. 1 (2020): 12–21, https://doi.org/10.33084/neraca.v6i1.1882.

[24] L Maulia, *Demokrasi Dalam Pemikiran John Locke Dan Al-Farabi* (etheses.uinmataram.ac.id, 2023), https://etheses.uinmataram.ac.id/6269/1/Lina Maulia 190603004.pdf.

[25] S Rizma and E Dewi, "Epistemologi: Rasionalisme, Empirisme, Kritisisme, Pragmatisme Positivisme Dan Positivisme Logis," *... : Jurnal Riset Sosial Humaniora Dan ...*, 2024, https://journal.unimar-amni.ac.id/index.php/sidu/article/view/1799.

[26] Hafiz and Suparto, "Teori Pendidikan Empirisme Behaviorisme (John Locke) Dalam Perspektif Pendidikan Islam."

[27] R Hapipah, "Implementasi Pemikiran Filsuf Pada Rasionalisme, Empirisme, Dan Pendidikan IPS," *Tugas Mata Kuliah Mahasiswa*, 2022.

[28] R Kuswandi and O Ofianto, "Pengembangan Ilmu Pengetahuan Dalam Konsep Rasionalisme Empirisme: Perspektif Historis Dan Epistemologis," *Jurnal Pendidikan Tambusai*, 2023, https://jptam.org/index.php/jptam/article/view/11511.

[29] Zakkia Amanah Billah, Kuliyatun Kuliyatun, and Nina Tisnawati, "PEMBENTUKAN KARAKTER POSITIF MELALUI PENEKANAN PENDIDIKAN AFEKSI BERBASIS PAI TERHADAP SISWA KELAS VIII DI SMP N 3 PAGELARAN," *PROFETIK: Jurnal Mahasiswa Pendidikan Agama Islam* 2, no. 2 (2022): 48–56, https://doi.org/10.24127/profetik.v2i2.2226.

knowledge through the use of reason and logical analysis.[30] In the context of Islamic Religious Education, the method of critical reflection is applied through activities such as class discussions, case studies, or debates, which encourage students to analyze and interpret religious teachings with a rational approach. Anjustian et al (2020) affirmed that students who are trained to think critically tend to be better able to understand complex and abstract religious concepts.[31] For example, students who are invited to analyze the concept of justice in Islam can relate the teachings to contemporary social issues, such as economic disparities or human rights. However, critical reflection that is not supplemented with hands-on experience often results only in theoretical understanding, without providing real applicability.[32] Therefore, it is important to integrate the approach of rationalism and empiricism so that students' understanding is not only conceptual, but also implementive.

Furthermore, Fatonah (2022) revealed that critical reflection provides opportunities for students to explore the meaning of religious teachings and explore how these values can be applied in daily life.[33] For example, in PAI learning, students are invited to discuss the relevance of the teachings in the Qur'an, such as the importance of honesty or tolerance, and how these values can be implemented in the era of globalization. This process not only strengthens students' understanding, but also helps them develop moral sensibilities that are relevant to the challenges of modern life.[34] Critical reflection can also involve discussions about social issues, such as gender justice, the environment, or poverty, so that students are able to relate religious teachings to the realities they face.[35]

In addition, Yurianti (2021) found that a critical reflection-based approach helps students develop the ability to explore the ethical and spiritual implications of religious teachings.[36] Critical reflection not only emphasizes textual understanding, but also on the exploration of the deep meaning of religious teachings, so that students are able to see the relevance of religious values in daily decision-making. For example, students can be invited to reflect on how the concept of trust in Islam can be applied in maintaining self-integrity in the midst of social pressure. Furthermore, critical reflection can be an effective tool to foster students' awareness of the social and moral challenges that exist in society. Class discussions that encourage students to evaluate issues such as social conflicts, injustices, or technological ethical issues can help them understand how

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[30] Faizi, "Metodologi Pemikiran Rene Descartes (Rasionalisme) Dan David Hume (Empirisme) Dalam Pendidikan Islam."

[31] Meli Anjustian, Surni Kadir, and Adhriansyah A Lasawali, "Upaya Meningkatkan Keaktifan Dan Prestasi Belajar PAI Melalui Metode Diskusi Di SMP Negeri 6 Bolano Lambunu," *Jurnal Kolaboratif Sains* 3, no. 5 (2020): 232–35, https://doi.org/10.56338/jks.v3i5.1720.

[32] Ahmad Zubaidi Burhan Nudin Edi Safitri Junanah et al., *Imajinasi Dan Refleksi Kritis Pengembangan Pendidikan Islam*, 2022.

[33] Fatonah Fatonah, "Peningkatan Hasil Belajar PAI Pada Materi Iman Kepada Rasul Allah Melalui Model Pembelajaran Number Head Together (NHT) Pada Siswa Kelas IV SDN 1 Mlinjon," *Jurnal Pendidikan : Riset Dan Konseptual* 6, no. 1 (2022): 77, https://doi.org/10.28926/riset_konseptual.v6i1.455.

[34] Khotimatus Sholikhah, "NILAI-NILAI PENDIDIKAN KARAKTER PADA QS. AL-AN'AM AYAT 151 DAN IMPLEMENTASINYA TERHADAP PEMBELAJARAN PAI DI SEKOLAH," *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 8, no. 2 (2021): 152–69, https://doi.org/10.52166/darelilmi.v8i2.2868.

[35] Lisna Ariani, "Analisis Desain Dan Implementasi Anatomi Kurikulum PAI Di Madrasah Ibtidaiyah," *Al Madrasah Jurnal Pendidikan Madrasah Ibtidaiya* 8, no. 3 (2024): 1427, https://doi.org/10.35931/am.v8i3.3725.

[36] Yurianti Yurianti, "Upaya Meningkatkan Keaktifan Dan Hasil Belajar Siswa Pelajaran PAI Dan Budi Pekerti Materi Optimis, Ikhtiar Dan Tawakal Melalui Model Pembelajaran Problem Based Learning (PBL) Pada Masa Pandemi Covid-19," *Al-Khos: Jurnal Pendidikan Agama Islam* 1, no. 1 (2021): 14–24, https://doi.org/10.62808/al-khos.v1i1.2.

religious teachings provide guidance in dealing with such situations.[37] This not only enriches students' intellectual understanding, but also strengthens their ability to translate religious teachings into concrete actions that have a positive impact on society.

This reflective approach is in line with the goals of Islamic education which aims to form individuals who have a balance between intellectual understanding and internalization of religious values.[38] With critical reflection, students are invited not only to understand religious teachings superficially or mechanically, but also to explore deeper meanings, thus forming a solid character and relevant to the needs of the times. The integration of critical reflection in the PAI curriculum not only strengthens the mastery of religious concepts, but also prepares students to become individuals capable of facing the complexities of life with a strong foundation of spiritual values.[39]

4. Integration of Empiricism and Rationalism and Their Implications for Islamic Religious Education

This study highlights the importance of integrating empiricism and rationalism approaches in the teaching of Islamic Religious Education to create more effective and relevant learning. This integration provides optimal results in developing students' understanding of religious teachings, not only theoretically but also in real application. An approach that combines direct experience (empiricism) with critical reflection (rationalism) allows students to understand religious teachings in a deep, applicative, and contextual way. Vera and Hambali (2021) found that teaching that combines empirical practice with critical reflection provides a deeper and more thorough understanding.[40] This approach not only helps students understand religious concepts, but also engages them in the process of internalizing these values into daily life. This is supported by the findings of Sukarni and Astalini (2021), which show that students who are active in social activities, such as community service or social service, and then reflect on those experiences in class discussions, have a better understanding of core Islamic values, such as social justice and concern for others.[41]

This integrative approach reinforces Locke's theory (1979), which emphasizes the importance of empirical experience in learning, as well as Descartes' theory (1998), which highlights the role of critical reflection in building meaningful knowledge.[42] By integrating these two approaches, students not only understand religious teachings intellectually, but are also able to apply them in various dimensions of life. In contrast, teaching methods that focus too much on memorization or theory tend not to result in deep understanding and the risk of failing to relate religious teachings to real-life contexts. This approach creates a holistic learning model that is

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[37] Agus Purwanto, "Peningkatan Prestasi Belajar PAI Dan Budi Pekerti Siswa SMA Negeri 1 Gemolong Melalui Metode Call on The Next Speaker," *Jurnal Pendidikan* 28, no. 3 (2020): 231–38, https://doi.org/10.32585/jp.v28i3.483.

[38] Parno B, "PENINGKATAN HASIL BELAJAR PAI MATERI SHOLAT BERJAMAAH MELALUI METODE DEMONSTRASI PADA SISWA KELAS VII.A DI SMPN 29 TANJUNG JABUNG TIMUR," *Jurnal Pendidikan Guru* 3, no. 2 (2022), https://doi.org/10.47783/jurpendigu.v3i2.340.

[39] Ahmad Sulhan and Muhammad Iwan Fitriani, "Reformulasi Model Pembelajaran PAI Berbasis Multikultural Melalui Paradigma Kritis Partisipatoris (Studi Multikasus Di MA Dan SMA Lombok Barat)," *JURNAL PENELITIAN KEISLAMAN* 9, no. 1 (2013): 50–74, https://doi.org/10.20414/jpk.v9i1.1796.

[40] S Vera and R Y A Hambali, "Aliran Rasionalisme Dan Empirisme Dalam Kerangka Ilmu Pengetahuan," *Jurnal Penelitian Ilmu Ushuluddin*, 2021, https://journal.uinsgd.ac.id/index.php/jpiu/article/view/12207.

[41] W Sukarni and D A K Astalini, "Literatur Review: Sistem Sosial Model Pembelajaran Problem Solving Terhadap Sikap Sosial Siswa," *Jurnal Edumaspul*, 2021, https://www.academia.edu/download/88105914/422.pdf.

[42] Locke and O'Mahony, *An Essay Concerning Human Understanding. with the Notes and Illustr. of the Author, and an Analysis of His Doctrine of Ideas. Also, Questions on Locke.*

relevant to the challenges of the modern era. Hafiz and Suparto (2024) emphasized that the integration of empiricism and rationalism is very effective in helping students understand the complexity of religious teachings and their relevance in daily life.[43] With this approach, students are invited to not only understand religious values cognitively but also internalize and practice them in real action. This is in accordance with the purpose of Islamic education, which is to form individuals who are able to live in harmony with religious values in various aspects of their lives.[44]

The implications of these findings are very important for the learning process of PAI in schools. An approach that only emphasizes memorization and theoretical understanding is not enough to equip students to face the challenges of modern life. In contrast, a curriculum designed to combine hands-on experience and critical reflection can provide students with a more holistic and applicative understanding.[45] Hasibuan (2024), suggested that PAI teaching involve students in practical exploration activities, such as social projects, simulations of daily life, or contextualized worship practices, followed by reflective discussions to explore the meaning and relevance of the experience**.**[46]

D. CONCLUSION

This study shows that the integration between empiricism and rationalism approaches in Islamic Religious Education has an important role in creating more effective and holistic learning. Key findings underline that empirical approaches involving direct experience, such as participation in worship and socio-religious activities, strengthen students' understanding of religious values, while critical reflection rooted in rationalism helps students to connect religious teachings with the realities of contemporary life logically and profoundly. Therefore, the application of these two approaches in the PAI curriculum can result in learning that is not only theoretically in-depth, but also applicable in daily life. The theoretical implication is the development of more integrated religious education concepts, combining empirical and rational theories in creating a comprehensive curriculum.

Practically, these findings provide insights for the development of more contextual and relevant teaching methods to the challenges of the times, where real experience and critical reflection can complement each other. However, this study has limitations in the scope of application in various types of schools and does not examine in depth the long-term impact of this method. Therefore, the suggestion for future research is to develop longitudinal studies that evaluate the long-term effectiveness of this integration in improving the understanding and practice of religious teachings in students in a variety of educational contexts.
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[43] Hafiz and Suparto, "Teori Pendidikan Empirisme Behaviorisme (John Locke) Dalam Perspektif Pendidikan Islam."

[44] Ariani, "Analisis Desain Dan Implementasi Anatomi Kurikulum PAI Di Madrasah Ibtidaiyah."

[45] Nur Zaini and Muhammad Afifuddin, "Pendampingan Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Melalui Penguasaan Kitab Kuning Dan Nahwu-Shorof," *TA'AWUN* 2, no. 1 (2022): 72–79, https://doi.org/10.37850/taawun.v2i01.243.

[46] Anwar Hasibuan, "Implementasi Pembelajaran Berbasis Proyek" 2, no. 3 (2024): 424–31.

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