

Biography And The Relevance Of Al-Kindi's Thoughts In The Issues Of Islamic Education In The Disruption Era

Defi Dachlian Nurdiana¹, Yusup Rohmadi², Andi Arif Rifa'i³, Siti Sakdiyah⁴

^{1,2,3,4} Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

ARTICLE INFO

Keywords:

Al-Kindi, contemporary Islamic education, integration of knowledge, rationality, critical thinking.

Article history:

Received 2026-03-25

Revised 2026-04-29

Accepted 2026-07-17

ABSTRACT

Contemporary Islamic education faces various challenges, including the dichotomy of knowledge, the tension between faith and science, religious exclusivism, and the crisis of rationality and critical thinking in the digital era. This study aims to analyze the relevance of Al-Kindi's thought in understanding and responding to these problems through a study of the work of *Fī al-Falsafah al-Ūlā*. This study uses a qualitative approach with literature study methods and content analysis techniques. Primary data is in the form of Al-Kindi's works translated by Adamson and Pormann, while secondary data is obtained from relevant academic literature. Analysis is carried out through tracing arguments in primary texts, comparisons with secondary sources, and critical interpretations of their relevance to contemporary Islamic education. The results of the study show that Al-Kindi's thought can be reconstructed through four main aspects, namely the alignment of the goals of revelation and reason, openness to the truth without limiting its origins, the connectedness of knowledge culminating in the recognition of God, and criticism of the rejection of philosophy based on certain interests. These four aspects provide a conceptual foundation for the development of Islamic education that is integrative, dialogical, open to the development of science, and oriented towards strengthening critical reason. This study contributes to the development of a conceptual framework of Islamic education that connects classical philosophical thought with the challenges of contemporary education in a critical manner.

This is an open-access article under the [CC BY SA](#) license.



Corresponding Author:

Defi Dachlian Nurdiana

Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia; defidachliannurdiana@inhafi.ac.id

INTRODUCTION

The digital era has transformed Islamic education from classroom-centered learning into more open and borderless virtual learning environments (Mintasih, Sukiman, & Purnama, 2024). However, this transformation has also introduced various challenges, including low levels of digital literacy, limited technological competencies among educators, disparities in access to digital resources, and difficulties in verifying religious information circulating across digital platforms (Ilyas, 2024; Nasution, Claudia, & Sari, 2026; Pernanda & Holid, 2024). Furthermore, Islamic education faces moral and identity crises characterized by the proliferation of misinformation, cyberbullying, digital addiction, and the weakening of Islamic scholarly authority due to the abundance of information sources whose credibility remains uncertain (Kusumastuti et al., 2024; Wildan, 2025). These conditions indicate that the primary challenges facing contemporary Islamic education extend beyond technological adaptation to include the preservation of Islamic values amid increasingly pervasive modernization (Ilyas, 2024; Yana & Susanti, 2024).

Beyond technological challenges, Islamic education also faces moral and identity crises resulting from the widespread use of digital media. Previous studies have indicated a decline in values such as respect, empathy, courtesy, and spirituality, as educational practices tend to prioritize knowledge transmission over character development (Maspuroh, 2022; Setiawati, Oktavianti, & Putri, 2025). Meanwhile, the digital generation, growing up within an unrestricted flow of information, has become increasingly vulnerable to identity crises and uncertainty in determining its religious orientation (Mubasiroh & Ma'arif, 2024). Islamic education currently stands at the intersection of modernization demands and the preservation of Islamic identity. On the one hand, Islamic educational institutions must adapt to technological developments and the demands of the twenty-first century; on the other hand, they are expected to maintain moral development, intellectual traditions, and spiritual values. The imbalance between these two demands has frequently resulted in Islamic education curricula placing greater emphasis on cognitive dimensions than on affective and spiritual dimensions (Asiska & Noviani, 2024; Qomariyah, 2025; Yana & Susanti, 2024).

Existing studies on Islamic education in the era of digital disruption have demonstrated considerable attention to technological adaptation and institutional capacity building, particularly through the digitalization of learning, digital literacy development, interactive media utilization, artificial intelligence integration, and the promotion of religious moderation (Afida, Wahidah, & Permatasari, 2025; Amin, 2025; Mintasih et al., 2024; Zain, Sartika, Andria, Ulandari, & Burhanuddin, 2025). Meanwhile, studies addressing character development, digital ethics, and institutional innovation have emphasized that the transformation of Islamic education involves not only technological implementation but also value formation and institutional responsiveness to social change (Lutfi & Maftuhah, 2024; Widodo, 2025). Although these studies have made important contributions to the development of Islamic educational practices, their prevailing research orientations require further examination to determine the extent to which digitalization issues have been connected to the philosophical foundations governing how knowledge is acquired, validated, and utilized in Islamic education. This issue is particularly significant because the challenges facing Islamic education concern not only the ability to utilize technology but also the epistemological foundations governing the relationship between revelation, reason, and scientific knowledge. The separation of these three elements may lead to knowledge fragmentation, in which religious knowledge and empirical sciences are understood as distinct domains rather than as sources of knowledge that can be brought into critical and responsible dialogue (AHMAD & ANNA, 2024; Umar, 2026).

Accordingly, the research gap addressed in this study is not merely the limited discussion of technology in Islamic education, but rather the insufficient explanation of how an epistemological framework can bridge the challenges of knowledge integration, critical rationality, and moral

responsibility within the context of digital Islamic education. In this regard, Al-Kindi's epistemological thought is particularly relevant because it provides a philosophical foundation for examining the relationship between reason, revelation, and the pursuit of truth. This study seeks to analyze the relevance of Al-Kindi's thought and reconstruct it as a conceptual framework for understanding the epistemological challenges facing Islamic education in the era of digital disruption. This focus is expected to extend existing discussions, which have predominantly emphasized technological adaptation, by introducing a philosophical dimension as a foundation for knowledge integration and the strengthening of critical reasoning in Islamic education. To address the crisis of knowledge integration, several scholars have proposed revitalizing the intellectual heritage of classical Muslim philosophers, who positioned revelation, reason, and science within an integrated epistemological framework (Lumbard, 2024). In this context, Al-Kindi, widely recognized as the first Muslim philosopher, developed a philosophical perspective emphasizing the harmony between revelation and reason as two complementary sources of truth. Through his intellectual contributions, Al-Kindi established a foundation for integrating religion, philosophy, and science that remains relevant to addressing the epistemological crisis of contemporary Islamic education (Armeyanto, Suntoro, Al Faruqi, & Ulfa, 2025; Zain et al., 2025; Zaki, 2025). Existing research on Islamic education in the era of digital disruption has extensively examined technical and pedagogical dimensions; however, the relationship between contemporary educational challenges and Islamic epistemological foundations requires further investigation. More specifically, an in-depth analysis is needed to examine the relevance of Al-Kindi's epistemological thought in explaining the relationship between revelation, reason, and scientific knowledge, as well as its implications for the development of contemporary Islamic education. Therefore, this study aims to: (1) analyze the historical and intellectual background of Al-Kindi; (2) examine the fundamental pillars of Al-Kindi's philosophical thought; and (3) analyze the challenges of contemporary Islamic education through an interpretation of Al-Kindi's thought and its implications for the development of contemporary Islamic education.

METHODS

This study employs a qualitative approach using a library research design and comprehensive qualitative content analysis, grounded in systematic methodological principles to ensure traceability, transparency, and replicability (De León Pérez, Acosta Vega, Salazar Galán, Aranda, & Francés García, 2024; Ghamrawi et al., 2025; Marzi, Balzano, Caputo, & Pellegrini, 2025). The primary focus is to collect, evaluate, analyze, and synthesize relevant literature to address contemporary Islamic education challenges through the philosophical thought of Al-Kindi (Sari, Susmita, & Ikhlas, 2025). The research focus and protocol encompass problem identification, research objectives, and methodological decisions designed to maintain consistency and rigor throughout the research process (Akudjedu, Ago, Iweka, & Dushimirimana, 2026; Zed, 2008). Literature searches are conducted systematically using academic databases, with attention to relevant keywords, publication time frames, and clearly defined inclusion and exclusion criteria to ensure comprehensive and relevant literature coverage (Akudjedu et al., 2026; De León Pérez et al., 2024; Ghamrawi et al., 2025). The primary source is Al-Kindi's treatise *Fī al-Falsafah al-Ūlā* (On First Philosophy), referenced through the translation by Adamson and Pormann (Al-Kindi, 2012). Secondary sources include academic studies examining Al-Kindi's philosophy and its relevance to Islamic education. The data are subsequently analyzed by identifying key ideas, categorizing epistemological themes, conducting critical interpretations that consider the context of Al-Kindi's thought, and developing a conceptual synthesis to explain its relevance in addressing the dichotomy of knowledge and the challenges of contemporary Islamic education. This analysis aims to formulate the theoretical implications of Al-Kindi's philosophical thought for developing an Islamic education framework that integrates rationality, spiritual values, and moral responsibility in the digital era. The literature is retrieved from academic databases, including Sinta,

Scopus, and Google Scholar, which provide extensive collections of scholarly publications and facilitate access to indexed academic literature.

FINDINGS AND DISCUSSION

Biography of Al-Kindi: Historical and Intellectual Background

Al-Kindi's era unfolded within the Abbasid environment, which had been shaped by complex sociopolitical dynamics since the dynasty's founding in 750 CE (Hafmi & Hanafi, 2024; Sarifudin et al., 2024). The rise of the Abbasid Caliphate was driven by dissatisfaction with the Umayyads, support from the mawali, and alliances with groups seeking new legitimacy in Islamic governance (Sarifudin et al., 2024). Political and economic stability under the Abbasid Caliphate subsequently improved compared to previous periods, and this situation helped drive social and cultural progress (Sarifudin et al., 2024; Yusuf et al., 2024). Baghdad flourished as a global center of government, science, and culture (Sarifudin et al., 2024). The Abbasids built support through extensive political networks and communication strategies (Hafmi & Hanafi, 2024). The development of dynasties was driven by interrelated political, economic, and cultural factors (Yusuf et al., 2024).

During the Abbasid period, Islamic science flourished due to state patronage of scholars, translators, and philosophers (Anggara et al., 2025; Mir & Anjum, 2025). Baghdad and Bayt al-Hikmah became centers for the collection, translation, and dissemination of knowledge from Greece, Persia, and India into Arabic (Mir & Anjum, 2025). This movement did not stop at translation, as scholars also interpreted, critiqued, and refined the material they received. Advances were made in astronomy, medicine, and mathematics (Mir & Anjum, 2025). The construction of observatories began to flourish, particularly during the reign of al-Ma'mun (Safiai et al., 2024). The wealth and prosperity of the Islamic world helped fund advances in science and education (Anggara et al., 2025; Fadel & Al-Hendy, 2024).

As for the biography of Al-Kindi—whose full name was Abu Yusuf Ya'qub ibn Ishaq al-Kindī, who lived from around the early 9th century until 873 CE and is widely known as the “Arab Philosopher” (Armeyanto, Suntoro, Reza, et al., 2025; Mir & Anjum, 2025)—The evidence available in this collection of papers emphasizes his intellectual identity and his role in the tradition of Islamic philosophy, but provides almost no direct details about his birth, family, or childhood. Therefore, the personal biographical section can only be reconstructed to a limited extent from this corpus. Al-Kindi is known as the figure who initiated the tradition of philosophy in the Islamic world. He sought to harmonize reason and revelation within rational Islamic theology. He not only adopted but also recontextualized Greek philosophy within an Islamic framework (Armeyanto, Suntoro, Reza, et al., 2025).

Al-Kindi played a key role in the Abbasid translation movement, both as a scholar and as a supporter of the intellectual network of translators. He worked closely with the tradition of translating philosophy and science, interacting with translators such as Eustathios and 'Abd al-Masīh ibn Nā'ima al-Himsi, and then used the results of those translations to develop logic, medicine, and metaphysics (Şenel, 2025). His intellectual stance was clearly open to foreign knowledge, as reflected in his view that truth should be accepted regardless of its origin (Mir & Anjum, 2025).

This role was also significant because the reign of al-Mutawakkil marked a shift in patronage patterns: support for the translation of philosophy from the royal court diminished, but independent patrons such as al-Kindi ensured the continuity of the transmission of Hellenistic knowledge to the Arab-Islamic world (Şenel, 2025). Thus, Al-Kindi was not merely a recipient of translated works but one of the primary links between the Greek heritage and the development of Islamic philosophy and science (Mir & Anjum, 2025; Şenel, 2025). Overall, Al-Kindi's era coincided with the height of the Abbasid era, when political stability, scholarly patronage, and the translation movement mutually

reinforced one another; meanwhile, Al-Kindi himself emerged as a key figure in Islamic philosophy and the transmission of knowledge into Arabic. Al-Kindi maintained an important library known as al-Kindiyya, which supported his intellectual activities (Şenel, 2025). The library was temporarily confiscated by al-Mutawakkil following accusations by the Banū Mūsā, but was returned toward the end of his reign. The confiscation disrupted his access to important texts and appears to have temporarily hindered his contributions to translation efforts.

Al-Kindi's works in the corpus available here appear to be very extensive, covering metaphysics, cosmology, rational theology, the psychology of the soul, Aristotelian studies, and treatises related to astrology and the weather (Navarra, 2025)

Table 1. Al-Kindi's work cited directly in (Navarra, 2025)

Works	Field	Main Content
On the First Philosophy	Metaphysics	The main text for Al-Kindi's project on philosophy and rational theology
<i>Risālah fī l-Ibānah 'an al-'Illah al-Fā'ilah al-Qarībah li-l-Kawn wa-l-Fasād</i>	Cosmology	Explaining the Kindian cosmology of generation and decay
<i>Risālah fī l-Ibānah 'an Sujūd al-Jirm al-Aqṣā wa Ta'ātihi li-llāh</i>	Cosmology-Qurani	An Interpretation of Quran 55:1–7 and the Relationship Between the Cosmos and Obedience to God
<i>Risālah fī Kammiyyāt Kutub Aristūṭālīs</i>	Study of Aristotle	An Introductory Guide to Understanding the Aristotelian Corpus

In the tradition of Islamic philosophy, Al-Kindi is regarded as the figure who initiated the systematization of philosophy in the Islamic world by demonstrating a fundamental harmony between Hellenistic philosophy and Islamic theology. He not only translated the Greek heritage but also recontextualized it to provide a rational foundation for Islamic doctrines, particularly tawhid, creation, and the soul. He laid the foundation for a dialogue between reason and revelation as two paths leading to the same truth. He developed a metaphysics of tawhid through negative theology influenced by Neoplatonism. He is regarded as a fundamental figure in the intellectual history of Islam for initiating an ongoing dialogue between religion and philosophy. Al-Kindi demonstrates that he was an Abbasid philosopher shaped by patronage, court rivalries, and the translation movement, as well as a figure who laid the initial foundations for the tradition of Islamic philosophy. Within the scope of available sources, his primary legacy lies in the integration of reason, revelation, and Greek philosophy into an Islamic intellectual framework.

Contemporary Islamic Issues from the Perspective of Al-Kindi's Thought

Islamic education is one of the fundamental pillars of character formation, intellectual development, and the advancement of Muslim civilization. However, amid rapid social, cultural, and technological changes, Islamic education faces the challenge of maintaining its ethical and spiritual foundations while responding critically to developments in scientific knowledge. This study examines the thought of Al-Kindi, a ninth-century Muslim philosopher, as a conceptual framework for analyzing four contemporary challenges in Islamic education: the dichotomy of knowledge, tensions between faith and science, exclusivism, and the crisis of rationality in the digital era.

The Pillars of Al-Kindi's Thought: Evidence from Primary Texts and Secondary Sources

The literature identifies four major themes in Al-Kindi's thought: the relationship between revelation and reason, openness to truth from diverse sources, the interconnectedness of knowledge, and criticism of those who reject philosophy (Dewi et al., 2025; Pradigta, 2024; Alfian et al., n.d.; Khair et al., 2024).

The Harmony Between Revelation and Reason

Al-Kindi rejected the notion of a fundamental contradiction between revelation and reason, maintaining that both are oriented toward truth (al-ḥaqq). Religion provides truth through revelation, whereas philosophy helps human beings understand it through reasoning (Dewi et al., 2025). In *Fī al-Falsafah al-Ūlā* (On First Philosophy), Al-Kindi first defines philosophy as the knowledge of the true nature of things as they are, to the extent that human beings are capable of attaining such knowledge. Second, he argues that knowledge of causes is superior to knowledge of effects; therefore, knowledge of the First Cause constitutes First Philosophy. Third, he states that knowledge of the true nature of things leads to an understanding of divinity (rubūbiyyah), divine unity (waḥdāniyyah), and virtue, and that the path to these truths is also indicated by what the true prophets have brought from God. In the primary text, the compatibility between philosophy and prophetic teachings is therefore grounded in their shared objects of knowledge: the nature of reality, divine unity, and virtue.

Mooduto and Santalia (2025) similarly argue that philosophy and religion share a common purpose but differ in their means of acquiring knowledge. Revelation is received by prophets without a learning process, whereas philosophy requires reasoning. According to these authors, when philosophical conclusions appear to conflict with the Qur'anic text, the appropriate response is interpretation (ta'wil) rather than the rejection of philosophy. El-Ehwany (1963) explains a similar distinction between divine knowledge, bestowed by God, and human knowledge, acquired through intellectual effort. Adamson (2024) provides evidence from another work, noting that Al-Kindi employed philosophy to defend and explain Islamic teachings. For example, in his treatise on the prostration of the outermost celestial sphere, Al-Kindi interprets Qur'an 55:6 through the influence of celestial bodies. Rifai, Andari, and Solihati (2024) likewise emphasize that reason is a divine gift and that revelation serves as the highest source of truth guiding the use of reason.

The relationship between philosophy and prophetic teachings is therefore evident, although the claim that philosophy helps interpret revelation requires careful qualification. The available evidence more strongly demonstrates their shared orientation toward truth and the knowledge of divine reality, while recognizing that their respective paths differ: revelation involves divine communication through prophets, whereas philosophy proceeds through intellectual effort and reasoning.

Openness to Truth from Any Source

Al-Kindi maintains that people should not be ashamed to acknowledge the truth and accept it regardless of its origin, even when it comes from distant nations and cultures different from their own (Pradigta, 2024). He further argues that nothing is more important to the seeker of truth than truth itself, that no one is diminished by truth, and that everyone is ennobled by it. Within this framework, he emphasizes the obligation to express gratitude to those who have contributed to the acquisition of truth, including Greek thinkers whose intellectual efforts paved the way for subsequent generations of philosophers.

Pradigta (2024) also reports Al-Kindi's assertion that truth should be accepted even when it comes from "distant nations different from our own," while Adamson and Pormann's translation uses the expression "from wherever it comes." Al-Kindi's intellectual openness is thus clearly supported by

textual evidence, but it does not imply the uncritical acceptance of every idea. The criterion for acceptance is the truth of the content rather than the identity or origin of the person conveying it. His recognition of earlier intellectual contributions also suggests that knowledge develops cumulatively through learning, examination, and the refinement of ideas. In educational contexts, this principle can be translated into learning practices that remain open to knowledge from diverse cultural sources while requiring the verification of arguments and evidence. Intellectual openness should not be confused with relativism. Students must still evaluate the validity of claims rather than accepting them merely because they originate from a particular tradition or rejecting them simply because they come from outside their own tradition.

An Integrated Epistemology

Al-Kindi is often understood as advocating the unity of knowledge, whereby empirical sciences, mathematics, and theology contribute to understanding the nature of reality and divine wisdom (Alfian et al., n.d.). His definition of philosophy encompasses knowledge of the true nature of “all things,” indicating a broad scope of inquiry. However, Pradigta (2024) does not provide an explicit statement that empirical sciences, mathematics, and theology occupy equal positions. Rather, the available evidence suggests a hierarchy in which knowledge of causes is superior to knowledge of effects, while knowledge of the First Cause occupies the highest position as First Philosophy. The interconnectedness of knowledge is reflected in its orientation: understanding the nature of things leads to knowledge of divinity, divine unity, and virtue.

Adamson (2024) observes that mathematics occupies a central place in Al-Kindi’s methodology and that Al-Kindi examined Aristotle’s corpus in *On the Quantity of Aristotle’s Books*. However, Adamson does not explicitly elaborate a doctrine of the unity of knowledge or a comprehensive classification of the sciences. Amalia and Sya’roji (2024) interpret the integration of science and religious values in Al-Kindi’s thought as a foundation for a holistic model of Islamic education. They further propose that this integration can inform the development of a curriculum grounded in the principle of divine unity. Nevertheless, their interpretation relies primarily on Atiyeh’s book on Al-Kindi, which constitutes a secondary source rather than direct evidence from Al-Kindi’s own writings. Consequently, the concept of the “unity of knowledge” in Islamic educational literature is largely a contemporary interpretive construction. It is more accurately understood in terms of the interconnected purposes of knowledge and the hierarchy among forms of knowledge, rather than the equality of all academic disciplines. Knowledge of various phenomena may lead human beings toward an understanding of God, while knowledge of the First Cause occupies the highest position within Al-Kindi’s metaphysical framework.

Accordingly, the term “integrated epistemology” should be interpreted narrowly as the unity of orientation in the pursuit of truth, rather than as evidence that Al-Kindi formulated a modern system of curricular integration. The educational implication is the need to connect different fields of knowledge through real-world problems and interdisciplinary dialogue while recognizing differences in the objects, methods, and standards of evidence used in religious studies, natural sciences, social sciences, and philosophy. Such curricular integration represents a contemporary development inspired by Al-Kindi’s thought rather than a framework explicitly formulated by Al-Kindi himself.

Criticism of Opponents of Philosophy

Several studies portray Al-Kindi as a critic of those who rejected philosophy on the grounds that it was foreign or incompatible with religion (Khair, Saputra, Hajar, & Rama, 2024). However, the terms “foreign product” and *bid’ah* (religious innovation) require careful examination because they do not

necessarily appear in the primary-text passages analyzed in this study. Claims concerning opposition to philosophy must therefore distinguish between terminology explicitly present in Al-Kindi's writings and interpretations introduced by subsequent scholars.

Al-Kindi describes his opponents as people who distance themselves from truth despite claiming to champion it. He accuses them of "trading religion" for power despite lacking genuine religious commitment. He further argues that those who obstruct the acquisition of knowledge concerning the true nature of things and characterize such knowledge as unbelief (kufr) are themselves unworthy of religious authority. El-Ehwany (1963) reports a similar argument: Al-Kindi's opponents regarded knowledge of the true nature of things as an act of unbelief, while Al-Kindi criticized their alleged use of religion as an instrument for obtaining power. Adamson (2024) describes this passage as a "sustained attack" on unnamed contemporaries. Mooduto and Santalia (2025) add two arguments that are not explicitly established in the primary-text passage examined here: the accusation of bid'ah, in addition to kufr, against philosophy, and Al-Kindi's dialectical response that every argument used to reject philosophy already constitutes philosophical reasoning.

First, the terminology evident in the examined primary-text passage concerns the accusation of kufr against the pursuit of knowledge about the true nature of things and Al-Kindi's criticism of those who allegedly "trade religion" for power. References to philosophy as a "foreign product" or bid'ah derive from secondary interpretations and cannot yet be confirmed as Al-Kindi's exact wording in the passage under consideration. Second, Al-Kindi's criticism has a clear moral and political dimension, particularly his suspicion of the use of religion to obtain power. Meanwhile, the argument that rejecting philosophy logically involves philosophical reasoning is supported by the cited secondary literature and requires further verification against the primary text. This distinction is important to ensure that the historical interpretation of Al-Kindi's criticism does not extend beyond the available evidence. Furthermore, his statement that truth ennobles human beings should not automatically be treated as a direct component of his criticism of opponents of philosophy.

Contemporary Islamic Education Challenges: An Interpretation of Al-Kindi's Thought

The following four challenges are not directly discussed by Al-Kindi. Instead, they represent interpretations derived from the textual findings presented above and applied to contemporary educational issues. Given the historical differences between Al-Kindi's intellectual context and contemporary society, the relevance of his thought is limited to conceptual principles that can be meaningfully compared across contexts. First, the dichotomy of knowledge in Islamic education. The dichotomy of knowledge refers to the rigid separation between religious and secular knowledge, both in curricular structures and in the ways knowledge is taught and assessed. Such separation risks causing students to study different disciplines in a fragmented manner, without opportunities to examine the relationships among knowledge, values, and real-life problems. Al-Kindi's definition of philosophy as knowledge of the true nature of all things, together with his emphasis on the orientation of knowledge toward understanding divinity, suggests an interconnected approach to the pursuit of truth. Subsequent scholars have interpreted this perspective as an inspiration for Islamic education that connects scientific knowledge with religious values (Amalia & Sya'roji, 2024).

Al-Kindi did not explicitly formulate a doctrine establishing the equality of all forms of knowledge or propose an integrated curriculum. His thought is therefore more appropriately understood as a conceptual orientation. Its educational application may take the form of interdisciplinary, authentic problem-based learning while preserving the distinct methods and evidentiary standards of each discipline. The effectiveness of such an approach should be evaluated using measurable indicators, such as students' ability to connect concepts from two different fields of knowledge and construct evidence-based arguments.

Second, tensions between faith and science. In contemporary debates, scientific findings are sometimes rejected because they are perceived as contradicting religious beliefs or are associated with particular cultural traditions. Debates concerning evolutionary theory, quantum physics, or vaccines, for example, involve different types of questions and evidence and therefore cannot be resolved through simplistic pro-science or anti-science slogans alone. Al-Kindi's thought provides a starting point for dialogue because knowledge of the true nature of things and the path conveyed by the prophets are presented as related to the pursuit of truth. His emphasis on accepting truth without making its origin the primary criterion reinforces this orientation. Adamson (2024) also discusses Al-Kindi's use of philosophical reasoning to interpret natural phenomena and address certain questions within the religious tradition, while Mooduto and Santalia (2025) identify *ta'wil* as one approach to situations in which reasoning appears to conflict with textual interpretations.

Educationally, this perspective can be developed through learning practices that distinguish among normative, philosophical, and empirical questions and require claims to be examined according to the appropriate types of evidence. However, this does not mean that Al-Kindi addressed evolutionary theory, quantum physics, or vaccines, nor does it imply that every claim presented in the name of science should be accepted without critical examination.

Third, exclusivism, radicalism, and intolerance. In educational contexts, these issues may arise when a group regards its own perspective as the only legitimate position, closes opportunities for dialogue, or evaluates alternative ideas solely on the basis of identity and origin. Epistemic exclusivism must be distinguished from intolerance and violence: although these phenomena may be related, they are not identical and cannot be inferred from one another without supporting evidence. For educational institutions, this distinction highlights the importance of examining not only observable behavior but also how educators evaluate differences and manage classroom discussions. Al-Kindi's immediate targets were contemporaries who rejected knowledge inherited from Greek intellectual traditions and regarded the pursuit of knowledge about the true nature of things as an act of *kufr*. At the epistemic level, Al-Kindi maintained that truth should be evaluated according to its content and that earlier thinkers who contributed to the discovery of truth deserved recognition. At the moral and political level, he criticized those whom he considered to be using religion for political power. Mooduto and Santalia (2025) discuss interpretation (*ta'wil*) as one means of addressing tensions between reasoning and textual interpretation, while Adamson (2024) highlights the polemical nature of Al-Kindi's criticism of his opponents. The relevance to contemporary contexts lies primarily in the rejection of knowledge based on its origin or religious labeling, rather than in any assumption that the historical, social, and political circumstances are identical

Table 2. Mapping Contemporary Characteristics of Exclusivism onto Al-Kindi's Primary-Text Evidence

Contemporary characteristics	Al-Kindi's Thought	Status of correspondence
Rejecting knowledge perceived as foreign	truth is sought regardless of its source; acknowledging a debt to predecessors	Direct: Al-Kindi faced similar opposition regarding Greek knowledge
Labeling rational inquiry as disbelief (kufr)	accusations of disbelief regarding knowledge of the true nature of things are countered by critiquing motives of power	Direct: the same accusations, albeit in a different historical context
Monopolizing the truth and rejecting dissenting views	those who convey even a portion of the truth deserve respect; truth does not demean anyone	Analogy: this conclusion is an inference made by the author
Violence in the name of religion	Not discussed in the section of the text examined	Not addressed: the claim of being an "antidote to radicalism" is an extrapolation

The principle that truth does not lose its value merely because it comes from another source can provide a foundation for educational practices that encourage dialogue, respect intellectual contributions, and critically examine arguments. However, this principle cannot be directly regarded as a solution to radicalism or violence committed in the name of religion. Al-Kindi's thought can instead serve as one conceptual foundation for developing dialogical and moderate approaches to education.

Fourth, the crisis of rationality and critical thinking in the digital era. Digital environments accelerate the circulation of information, but the speed and volume of information do not guarantee its accuracy. Hoaxes, disinformation, and propaganda can spread when users fail to examine sources, contexts, evidence, or the interests underlying particular claims. Al-Kindi's conception of philosophy as knowledge of the true nature of things as they are, together with his insistence that seekers of truth must prioritize truth itself, can be interpreted as an encouragement to move beyond the passive acceptance of information. This orientation can be translated into educational activities that involve tracing original sources, comparing multiple credible sources, distinguishing facts from opinions, testing the consistency of arguments, and drawing conclusions based on evidence. These activities represent contemporary adaptations of Al-Kindi's philosophical principles rather than digital literacy practices explicitly formulated by Al-Kindi himself.

CONCLUSION

Al-Kindi's thought can serve as a conceptual framework for examining several contemporary challenges in Islamic education. The relationship between revelation and reason, as well as openness to truth, receives relatively clear support from the textual evidence. The interconnectedness of knowledge is more appropriately understood in terms of a shared orientation toward truth and a hierarchy of knowledge, rather than the equality of all academic disciplines. Al-Kindi's intellectual openness can also serve as an antithesis to the rejection of knowledge solely on the basis of its origin, while his emphasis on the pursuit of truth is relevant to strengthening critical reasoning in digital environments. All these connections represent contemporary interpretations that have not yet been empirically tested. The primary contribution of this article is to establish a conceptual bridge between

the study of Islamic philosophical texts and the potential development of educational design principles that are dialogical, open, and evidence-based.

Practically, four recommendations for Islamic educational institutions can be developed from the interpretation of Al-Kindi's thought. First, curricular integration can be implemented gradually through interdisciplinary learning based on authentic problems. This approach should preferably begin with selected school subjects or university courses that have clearly defined learning outcomes and assessment rubrics, without eliminating the methodological distinctions among religious studies, natural sciences, social sciences, and philosophy. Second, dialogue between faith and science should train students to distinguish among normative, philosophical, and empirical questions and subsequently evaluate the types of evidence relevant to each. Third, institutions should strengthen educators' capacity to facilitate safe discussions that encourage respect for differing opinions. Fourth, digital literacy initiatives can focus on developing students' abilities to trace original sources, compare claims against credible sources, examine evidence, and formulate accountable conclusions. These four recommendations constitute practical proposals inspired by Al-Kindi's philosophical thought.

REFERENCES

- ADAMSON, P. S. (2024). Al-Kindi. *Estudos Em História Da Filosofia Árabe e Islâmica*, 1, 13–50.
- Afida, I., Wahidah, N., & Permatasari, Y. D. (2025). Penguatan moderasi beragama dalam kurikulum PAI: Studi literatur terhadap tantangan dan peluang di era digital. *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam*, 2(1), 103–114.
- AHMAD, R. A. L. F., & ANNA, R. (2024). Integrasi Ilmu Pengetahuan dalam Pendidikan Islam. *EDUMULYA Учёбумелу: Sekolah Tinggi Agama Islam (STAI) Nida El-Adabi*, 2(2), 85–103.
- Akudjedu, T. N., Ago, J. L., Iweka, E., & Dushimirimana, S. (2026). Evidence synthesis strategies and indications for scoping and systematic reviews: A methodological guide and recommendations for radiography research. *Radiography*, 32(1), 103238.
- ALFIAN, A., NISAH, K., ANANG, A., HS, M., KULIAH, D. M., IBRAHIM, D., & PD, M. (n.d.). *PEMIKIRAN FILSAFAT AL-KINDI*.
- Amalia, M., & Sya'roji, S. (2024). Al-Kindi: Filsuf Muslim Pertama dan Relevansinya dalam Pendidikan Islam Kontemporer. *Intelektualita: Journal of Education Sciences and Teacher Training*, 13(2).
- Amin, M. S. (2025). Pengaruh algoritma media sosial terhadap narasi keislaman di ruang digital. *El-Wasathy: Journal of Islamic Studies*, 3(1), 148–158.
- Armayanto, H., Suntoro, A. F., Al Faruqi, A. R. H., & Ulfa, M. (2025). Al-Kindi's Metaphysics: The Integration of Greek Philosophy in Islamic Philosophy. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 11(1), 89–104.
- Asiska, N., & Noviani, D. (2024). Komersialisasi pendidikan di Indonesia: Tantangan bagi pesantren dalam mempertahankan identitas tradisional. *TAUJIH: Jurnal Pendidikan Islam*, 6(02), 98–117.
- De León Pérez, D., Acosta Vega, R., Salazar Galán, S., Aranda, J. Á., & Francés García, F. (2024). Toward systematic literature reviews in hydrological sciences. *Water*, 16(3), 436.
- Ghamrawi, N., Shal, T., Ghamrawi, N. A. R., Abu-Tineh, A., Alshaboul, Y., & Alazaizeh, M. A. (2025). A step-by-step approach to systematic reviews in educational research. *European Journal of Educational Research*, 14(2), 549–566.
- Ilyas, M. (2024). *Transformasi Pendidikan Islam Di Era Globalisasi Dan Teknologi : Tantangan Dan Solusi*. 1(2), 158–169.

- Khair, A. A., Saputra, A., Hajar, R. S., & Rama, B. (2024). Pemikiran Filsafat AL-Kindi. *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, 4(1), 16–22.
- Kusumastuti, E., Alviro, M. R., Suryahadi, F. Z., Faza, M. S., Anas, A. A. C., Zaini, A. N., & Hibatullah, A. J. (2024). Peran pendidikan agama Islam dalam penggunaan media sosial pada era Society 5.0 untuk memperkuat moderasi beragama. *Jurnal Pendidikan Islam*, 1(3), 10.
- Lumbard, J. E. B. (2024). *Islam and the Challenge of Epistemic Sovereignty. Religions* 15: 406.
- Lutfi, L., & Maftuhah, M. (2024). TRANSFORMASI BISNIS DI ERA DIGITAL MELALUI LITERASI ENTREPRENEUR SEBAGAI PENDEKATAN ISLAMI DALAM PENDIDIKAN AGAMA ISLAM. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 4(1), 53–67.
- Marzi, G., Balzano, M., Caputo, A., & Pellegrini, M. M. (2025). Guidelines for bibliometric-systematic literature reviews: 10 steps to combine analysis, synthesis and theory development. *International Journal of Management Reviews*, 27(1), 81–103.
- Maspuroh, M. (2022). PENDIDIKAN ISLAM DI ERA DISRUPSI. *Dirasa Islamiyya: Journal of Islamic Studies*, 1(1), 15–28.
- Mintasih, D., Sukiman, S., & Purnama, S. (2024). Integration of digital technology in islamic religious education learning: A qualitative study on teachers' competence and implementation models in secondary schools. *Jurnal Pendidikan Islam*, 13(1), 85–96.
- Mooduto, M., & Santalia, I. (2025). Analisis Pemikiran Al-Kindi Dalam Bidang Filsafat. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 2(6).
- Mubasiroh, S. L., & Ma'arif, N. A. D. (2024). Peran Pendidikan Agama Islam dalam Menangani Krisis Identitas Generasi Alpha di Era Digital. *IHSANIKA: Jurnal Pendidikan Agama Islam*, 2(4), 378–384.
- Nasution, N. A., Claudia, I., & Sari, H. P. (2026). Tantangan Pendidikan Agama Islam dalam Membentuk Ketahanan Moral Siswa di Era Media Sosial. *IHSANIKA: Jurnal Pendidikan Agama Islam*, 4(1), 32–40.
- Pernanda, A., & Holid, S. (2024). Pengaruh Karya Yusuf Al-Qardhawi Dalam Pendidikan Agama Islam Pada Era Digital. *Journal on Education*, 6(4), 19693–19704.
- Pradigta, I. (2024). *Al-Kindi: Biografi & Intisari Filsafatnya*. Diva Press.
- Qomariyah, N. (2025). Pendidikan Islam dan Bahasa Daerah: Penguatan Makna Kitab Nadhoman Tarbiyatus Sibyan dan Relevansinya di Era Kontemporer. *Ngaji: Jurnal Pendidikan Islam*, 5(1), 67–78.
- Rifai, A., Andari, A. A., & Solihati, E. (2024). Pemikiran Al-Kindi dan Tantangan Pendidikan Islam Kontemporer. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 7(01).
- Sari, M. N., Susmita, N., & Ikhlas, A. (2025). *Melakukan penelitian kepustakaan*. Pradina Pustaka.
- Setiawati, E., Oktavianti, S., & Putri, U. W. (2025). Iqra Era 5.0: Belajar Tanpa Batas dan Transformasi Ilmu di Era Digital (Al-'Alaq Ayat 1-5). *IHSANIKA: Jurnal Pendidikan Agama Islam*, 3(2), 306–321.
- Umar, U. (2026). Breaking the Dichotomy: A Strategic Framework for Integrating Islam and Science within Interdisciplinary Islamic Studies. *Kawruh: Journal of Islamic Studies*, 1(1), 43–55.
- Widodo, W. (2025). Manajemen pendidikan entrepreneur di pondok pesantren: Model, strategi, dan tantangan. *TAUJIH: Jurnal Pendidikan Islam*, 7(01), 86–108.
- Wildan, W. (2025). Dari Manuskrip Ke Digital: Transformasi Studi Tafsir Di Era Digital (Studi Analisis Website AlTafsir. Com). *El-Wasathy: Journal of Islamic Studies*, 3(1), 99–113.
- Yana, H. H., & Susanti, L. (2024). Analisis Kebijakan Pendidikan Agama Islam dalam Menghadapi Tantangan Era Globalisasi di Madrasah. *Al-Bustan: Jurnal Pendidikan Islam*, 1(1), 1–13.

- Zain, M. H., Sartika, M., Andria, N. R., Ulandari, Y., & Burhanuddin, N. (2025). Integrasi Wahyu dan Akal dalam Filsafat Ilmu Islam. *Invention: Journal Research and Education Studies*, 6(3), 515–531. <https://doi.org/10.51178/invention.v6i2.2656>
- Zaki, M. (2025). Pengaruh Filsafat Yunani pada Perkembangan Teologi Islam Abad Pertengahan. *NIHAYAH: Journal of Islamic Studies*, 1(1), 19–33.
- Zed, M. (2008). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.