



ISLAMIC COMMUNICATION EPISTEMOLOGY: AN INTEGRATIVE ANALYSIS OF REVELATION, REASON, AND EXPERIENCE AS SOURCES OF KNOWLEDGE

Annisa Ariftha¹, Mailin²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding Author: annisaarifthaa@gmail.com

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ABSTRACT

This article discusses the epistemology of Islamic Communication as an important foundation for the development of Islamic Communication Studies as an independent scientific discipline. This study begins with fundamental questions regarding the sources, processes, and validity of knowledge from an Islamic perspective. In the tradition of the philosophy of science, epistemology serves to explain how knowledge is acquired, tested, and constructed into a credible scientific system. Unlike Western epistemology, which tends to emphasize reason and empirical experience, Islamic epistemology combines revelation, reason, sensory experience, intuition, and social reality as complementary sources of knowledge. This article emphasizes that the Qur'an and Sunnah are the primary sources in forming the normative and ethical foundations of Islamic Communication. Furthermore, the universe, the human self, and human history are also understood as sources of knowledge that enrich the epistemological construction of communication. The integration of these various sources demonstrates that Islamic Communication is not only oriented towards conveying messages but also contains spiritual, moral, social, and scientific dimensions. Thus, Islamic Communication Studies can be developed through an interdisciplinary approach that connects revealed texts with empirical reality. This study concludes that Islamic Communication has objects of study, methods, systematics, utility values, and a basis for truth that enable it to stand as an independent discipline. Strengthening its epistemology is a strategic step in developing communication theory grounded in Islamic values and relevant to the needs of contemporary society.

Keywords: epistemology, Islamic Communication, revelation, reason, scientific discipline

1. INTRODUCTION

Epistemology is one of the main foundations of the philosophy of science because it directly relates to the sources, processes, methods, and validity of knowledge. In the

context of developing a scientific discipline, epistemology serves as the basis for determining how knowledge is constructed, tested, and scientifically justified. A scientific field is not sufficient simply to have an object of study; it must also have a clear epistemological foundation to explain how to systematically obtain truth. Therefore, the study of epistemology is crucial in the development of Islamic Communication Studies, as this discipline addresses not only the process of conveying messages but also values, ethics, spirituality, and orientation to truth in communication. From this perspective, epistemology provides a gateway to understanding how communication is positioned as both a social practice and an activity grounded in Islamic values (Pohan, 2026; Ansori, 2026).

The development of epistemological thought within the philosophical tradition demonstrates a long-standing debate regarding the source of human knowledge. In the Western tradition, rationalism places reason as the primary source of knowledge, while empiricism emphasizes sensory experience as the basis for the formation of knowledge. Both schools of thought have made significant contributions to the development of modern science, but they also have limitations when confronted with the transcendental and spiritual dimensions of knowledge. From an Islamic perspective, sources of knowledge are not limited to reason and empirical experience but also encompass revelation as an authoritative source of truth. Thus, Islamic epistemology offers a more integrative approach, combining reason, senses, intuition, experience, and revelation within a holistic framework of knowledge (Afriani & Hasanah, 2026; Erlena, 2026).

In the study of Islamic Communication Studies, epistemology holds a strategic position because it determines the direction of the development of communication concepts, theories, and methods in accordance with Islamic values. Islamic communication cannot be understood solely as a process of exchanging messages between communicator and recipient, but also as a process of conveying meaning that carries moral, ethical, and spiritual responsibility. The Qur'an and Sunnah are the primary sources that provide the normative basis for communication practices, such as honesty, gentleness, wisdom, accuracy of message, and congruence between words and actions. Furthermore, other sources of knowledge, such as the universe, the human self, and human history, are also crucial in constructing the epistemological construct of Islamic Communication. These four sources demonstrate that knowledge in Islam is not singular, but rather multidimensional and complementary (Ministry of Religious Affairs of the Republic of Indonesia, 2022; Marlina & Nugraha, 2025).

Although Islamic Communication studies continue to develop, epistemological issues remain a crucial issue requiring further in-depth study. Some Islamic Communication studies still tend to emphasize normative and da'wah aspects, but have not fully explained how their epistemological foundations can be built as a systematic scientific basis. A discipline, however, needs to have a clear object of study, accountable methods, a consistent system of thought, and practical contributions to human life. In this context, Islamic Communication Studies needs to be emphasized not merely as a branch of da'wah or religious studies, but as a discipline with its own distinct character, paradigm, and epistemological foundation. Therefore, a discussion of the integration of revelation, reason, and experience is crucial for strengthening the position of Islamic Communication

Studies within the contemporary body of knowledge (Zuhriyah & Prasadha, 2026; Mubarakah et al., 2026).

This study has academic relevance because it seeks to explain how Islamic epistemology can serve as a foundation for building a more robust, systematic, and contextual Islamic Communication Studies. The integration of revelation and empirical reality allows Islamic Communication Studies to develop as a science that is not only normative but also responsive to social dynamics. This approach opens up space for the development of communication theory based on Islamic values without ignoring the realities of modern society. Furthermore, an interdisciplinary approach is also necessary for Islamic Communication Studies to engage in dialogue with philosophy, sociology, psychology, anthropology, history, and modern communication studies. Thus, epistemological studies serve not only as a theoretical foundation but also as a strategy to strengthen the relevance of Islamic Communication Studies in addressing communication challenges in the contemporary era (Dermawan, 2026; Fajri et al., 2026).

Based on the above description, this article aims to analyze the epistemological construction of Islamic Communication through the integration of revelation, reason, and experience as sources of knowledge. The focus of the study is directed towards understanding the concept of epistemology in the philosophy of science, the sources of knowledge in Islam, and the position of Islamic Communication Science as an independent discipline. This article argues that Islamic Communication has a strong epistemological foundation because it is sourced from the Qur'an and Sunnah, while also being open to empirical studies through observations of nature, humans, and history. With this construction, Islamic Communication Science can be developed as a discipline with a scientific, ethical, spiritual, and practical orientation. This study is expected to contribute to strengthening Islamic Communication theory and developing an Islamic scientific paradigm that is relevant to the needs of today's society.

2. RESEARCH METHOD

This research employs a qualitative approach with library research. This approach was chosen because the focus of the study is directed at a conceptual analysis of the epistemology of Islamic Communication, particularly regarding the sources, processes, and validity of knowledge from an Islamic perspective. This research does not aim to measure phenomena quantitatively, but rather to examine in-depth theoretical ideas related to epistemology, philosophy of science, and Islamic Communication. Through a library approach, this research seeks to examine various relevant literature sources, such as books, journal articles, verses of the Quran, the Sunnah, and the thoughts of scholars discussing the relationship between revelation, reason, experience, and the construction of Islamic knowledge.

The data sources in this study consist of primary and secondary sources. Primary sources include the Quran and Sunnah as the primary normative basis for constructing the epistemology of Islamic Communication. Secondary sources include scientific articles, academic books, and previous studies discussing Islamic epistemology, philosophy of science, communication theory, and the development of Islamic Communication as a discipline. Data was collected through documentation techniques, namely by searching, reading, identifying, and classifying literature relevant to the focus of the study. The

literature used was then sorted based on key themes, such as the definition of epistemology, aspects of Islamic epistemology, sources of knowledge in Islam, and the position of Islamic Communication as an independent science.

Data analysis techniques were conducted using content analysis and a descriptive-analytical approach. Content analysis was used to interpret the conceptual meaning of various literary sources, particularly those related to the Qur'an and Sunnah, the universe, the human self, and human history as sources of knowledge in Islam. Meanwhile, a descriptive-analytical approach was used to explain, connect, and critique the epistemological concepts found in the literature. The analysis process was carried out through the stages of data reduction, thematic data presentation, and drawing conclusions. With this method, the research is expected to formulate a systematic understanding of the epistemological construction of Islamic Communication and its relevance to the development of Islamic Communication Science as a discipline with scientific, ethical, and spiritual foundations.

3. RESULT AND ANALYSIS

The results of this study indicate that epistemology plays a fundamental role in developing the scientific foundation of Islamic Communication Studies. Epistemology is understood not only as a branch of philosophy that examines the origins of knowledge, but also as a conceptual instrument for assessing the sources, methods, processes, and validity of knowledge. In the context of Islamic Communication Studies, epistemology serves to explain how communication concepts are constructed based on Islamic values, and how communication truth is understood not only through reason and empirical experience, but also through revelation. Thus, Islamic Communication cannot be positioned simply as a practice of conveying religious messages, but rather as a scientific construct with a philosophical, normative, and methodological basis. This aligns with the view that epistemology determines the direction of development and legitimacy of a discipline, including in formulating a more systematic framework for Islamic Communication Studies (Pohan, 2026; Ansori, 2026).

In relation to the philosophy of science, the epistemology of Islamic Communication exhibits a distinct character from Western epistemology. The Western tradition generally positions rationalism and empiricism as the two main streams in acquiring knowledge. Rationalism emphasizes reason as the primary source of truth, while empiricism places sensory experience as the basis for knowledge formation. However, from an Islamic perspective, these two sources are not in absolute opposition but are instead integrated with revelation as a transcendental source of knowledge. This integration forms a more holistic form of Islamic epistemology, recognizing not only the capabilities of reason and experience but also the authority of revelation as a guide to truth. Therefore, Islamic Communication Science has a unique epistemological foundation, combining rational, empirical, intuitive, and spiritual dimensions in understanding the human communication process (Afriani & Hasanah, 2026; Erlena, 2026).

The primary sources of knowledge in Islamic Communication epistemology are the Qur'an and the Sunnah. Both serve as normative foundations that shape the principles, values, and ethics of Islamic communication. The Qur'an serves not only as a holy book

but also as a source of knowledge that provides guidance on how humans convey messages, build social relationships, uphold truth, and maintain moral communication. The Sunnah of the Prophet reinforces this foundation through the exemplary behavior of the Prophet Muhammad (peace be upon him). in communicating with wisdom, gentleness, honesty, and in accordance with the audience's level of understanding. Thus, the Qur'an and Sunnah form the primary orientation of Islamic Communication, namely communication that is not only effective in its message, but also correct in its values and ethical in its actions. This demonstrates that the validity of communication in Islam is determined not only by the success of conveying information, but also by its conformity to the principles of truth, honesty, responsibility, and public welfare (Ministry of Religious Affairs of the Republic of Indonesia, 2022; Putri & Zalnur, 2025).

In addition to the Qur'an and Sunnah, the universe is also an important source of knowledge in Islamic epistemology. Nature is understood as a universal verse that can be read, observed, and analyzed through human reason and empirical experience. In the context of Islamic Communication, the universe provides a basis for humans to understand the order, relationships, signs, and meanings contained in God's creation. Observing nature not only produces scientific knowledge but also fosters a spiritual awareness that empirical reality is connected to God's greatness. Therefore, the universe becomes a source of knowledge that enriches Islamic Communication because it connects empirical observation and theological reflection. This approach emphasizes that Islamic Communication Science does not reject scientific reality, but instead places it as part of the process of understanding the signs of Allah's power in human life (Pohan, 2026; Tanuri, 2025).

The next source of knowledge is the human self, or *anfus*. In Islamic epistemology, humans are understood not only as knowing subjects but also as objects of knowledge that require in-depth study. The Quran describes humans as beings with physical, psychological, moral, social, and spiritual dimensions. In Islamic communication, understanding the human self is crucial because the communication process always involves consciousness, intention, emotion, reason, language, and behavior. The human nature, which is easily hasty and has selfish tendencies, but also possesses moral and spiritual potential, suggests that communication must be directed towards self-development and improving social relations. Thus, the epistemology of Islamic communication addresses not only how messages are conveyed but also how communicators and recipients understand themselves as morally responsible beings before God and their fellow human beings (Ansori, 2026; Erlena, 2026).

The history of humanity is also an important source of knowledge in developing the epistemology of Islamic communication. History provides collective experiences that can be used as lessons in understanding communication patterns, social dynamics, the success of *da'wah*, conflicts, moral deviations, and civilizational change. The Quran repeatedly invites humans to consider the journey of previous generations in order to learn from the consequences of their behavior. From an Islamic Communication perspective, history serves as empirical and reflective data for understanding the relationship between communication, morality, power, and social change. Through history, humans can see that communication based on truth, justice, and ethics can build civilization, while manipulative and deviant communication can lead to social destruction. Therefore, history serves as an epistemological source that strengthens the social and historical

dimensions of Islamic Communication Science (Jannah & Raswan, 2026; Afriani & Hasanah, 2026).

The relationship between revelation, reason, and experience in the development of Islamic Communication Science is integrative. Revelation serves as the primary source of truth, providing normative direction and fundamental values. Reason serves as an instrument for understanding, interpreting, and developing communication concepts based on Islamic principles. Meanwhile, empirical experience plays a role in interpreting social reality, testing the relevance of concepts, and developing communication practices that meet the needs of society. These three do not exist in isolation but complement each other in building a complete scientific structure. Without revelation, communication has the potential to lose its moral and spiritual direction. Without reason, revelation cannot be deeply understood in the context of human life. Without empirical experience, Islamic communication theory will be difficult to apply to the ever-changing social reality. Therefore, the integration of revelation, reason, and experience is the main characteristic of Islamic Communication epistemology (Mubarokah et al., 2026; Mahbubi, 2025).

Based on the results of these studies, Islamic Communication Science has a strong opportunity to stand as an independent discipline. A field of science can be considered independent if it has a clear object of study, a systematic method, a justifiable basis of truth, and theoretical and practical benefits for human life. Islamic Communication Science's object of study is the human communication process grounded in Islamic values. Methodologically, this discipline can be developed through textual studies of the Qur'an and Sunnah, as well as empirical studies of social, cultural, historical, and behavioral realities. Axiologically, Islamic Communication Science contributes to building ethical, humanistic, prophetic, and welfare-oriented communication. Thus, Islamic Communication is not merely a part of da'wah studies, but can be positioned as a discipline with clear ontological, epistemological, and axiological foundations. Strengthening epistemology is a crucial step in developing Islamic Communication theories, methods, and practices relevant to the needs of contemporary society (Zuhriyah & Prasadha, 2026; Dermawan, 2026; Fajri et al., 2026).

4. CONCLUSION

The conclusion of this study shows that epistemology plays a crucial role in establishing the scientific foundation of Islamic Communication Science, explaining the sources, processes, methods, and validity of knowledge used in understanding communication from an Islamic perspective. Islamic Communication Science relies not only on reason and empirical experience, as in modern scientific traditions, but also considers revelation as the primary source providing normative, ethical, and spiritual direction. The sources of knowledge in Islam, namely the Qur'an and Sunnah, the universe, the human self, and human history, form a holistic and complementary epistemological framework. The integration of revelation, reason, and experience demonstrates that Islamic Communication is not merely a process of conveying messages, but rather a scientific and moral activity oriented toward truth, public welfare, and the formation of civilized communication behavior. With a clear object of study, a strong foundation of values, methods that can be developed systematically, and practical benefits for social life, Islamic

Communication Science has a sufficient foundation to be positioned as an independent and relevant discipline in addressing the communication challenges of contemporary society.

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