

Comparative Study: The Epistemology of Ibnu Sina and John Locke on the Acquisition of Knowledge

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Abstract: The study of Epistemology between Ibn Sina and John Locke presents two major currents in philosophy. Islamic philosophy focuses on metaphysical reason, while Western Philosophy is pure empiricism. According to John Locke there are two things related to the process of experience to acquire knowledge, namely; inner experience and outer experience, while according to Ibn Sina, the acquisition of knowledge is inseparable from reason and senses. This study uses qualitative research methods and a philosophical approach, with primary data sources in the form of original works of John Locke and Ibn Sina while secondary data sources are books, journals, and articles, not forgetting to also use comparative analysis through deductive to inductive methods. The acquisition of knowledge according to John Locke is the concept of "Tabula rasa" which is a theory that states that reason means nothing if it does not go through the process of human sensory experience. Just as, a child is born unable to think critically and methodologically. For Ibn Sina, the acquisition of knowledge is inseparable from two sources, namely the senses and reason, his main emphasis that is very much outlined by him is on the levels of abstraction power in different understandings. Thus, sensory perception requires the presence of matter to be able to understand the objectivity of the knowledge to be digested. A comparative analysis between the epistemology of Ibn Sina and John Locke provides deep insights into how knowledge is formed and understood in a social context. Ibn Sina leads to his concept of the combination of reason and revelation creating a framework for harmonious scientific thought. However, John Locke emphasizes the importance of individual freedom and human rights. Therefore, this discussion is not only relevant for academics but also for policymakers and educators who seek to create a better society.

A. Introduction

Epistemology is a branch of philosophy that deals with the acquisition of knowledge. The word comes from Greek, with episteme meaning knowledge and logos meaning science or information. According to Ian Richard Netton, epistemology is a branch of philosophy concerned with the theory of knowledge, which was then responded to by Nani Widiawati M.Ag. (Nani Widiawati, 2012), that the centre of knowledge acquisition is the mind, which has an indication of the human process of acquiring knowledge. Thus, in the book on the philosophy of science by Dr. Iu Rusliana, M.Si., CHRA., it is emphasized that humans are thinking beings, with the mind as their tool for examining knowledge and then verifying its validity. The issue of reason is an active activity to be able to understand everything within oneself or from outside oneself. (Dr. Iu Rusliana, M.Si., CHRA., 2015).

Furthermore, experts presented two methods of thinking proposed by Aristotle, namely

the deductive and inductive methods. the development of science has always progressed rapidly with the increasing human need for science in realizing their desires and hopes, so that scientists also think hard for the sake of the benefit and harmony of human life, so it is appropriate that a concept of the methodology of knowledge absorption must be reviewed based on its acceptance. (Maryani, 2024).

According to analytical philosopher Bertrand Russell, the various phases in the development of scientific reasoning began with three phases, starting with the Greek phase, followed by the Dark Ages, and then the Renaissance. These phases saw authentic changes in human thinking, leading to the development of different objectifications of truth and reasoning depending on the phase. (BERTRAND RUSSELL, 1946) That knowledge is thus present as a direct or indirect fundamental *treasure trove* that enriches *basic knowledge* in humans, so that knowledge has an influence on humans in their existence and then in the aspect of their acquisition of knowledge, and so on. Thus, human knowledge acquisition occurs through reason and the senses, with reason producing thoughts about reality. Therefore, the role of reason is very important in analyzing it, while through the senses, the objectification of the truth of knowledge must be validated factually so that no speculative perspectives arise. It is through these strict rules of logic that the philosophical statements of philosophers must be verified and falsified.

According to Prof. Dr. Mulyadhi Kartenegro, an expert in Islamic philosophy and a professor at UIN Syarif Hidayatullah, as stated in his book entitled *Reaktualisasi Tradisi Ilmiah Islam* (Reactualization of Islamic Scientific Tradition). (Kartenegro, 2006). that the concept of the methodology of knowledge acquisition in Islamic epistemology is through three instruments, namely *burhani* (demonstrative), which focuses on the logical method used in drawing a conclusion through premises; *Irfani*, which refers to experience that relies on spiritual experience (intuition), and *Bayani* itself discusses a methodological landscape centered on textual or sacred scriptures, so in this case, these three instruments become tools that are interrelated, and if one of them is missing, there will be a flaw in the epistemological conception. (MULYHADI KARTENEGARA, 2003) Therefore, it is necessary to examine two epistemological schools of thought from Western and Islamic philosophers, in order to compare and analyse the epistemological concepts of Islamic and Western philosophers.

John Locke himself believed that humans initially acquire knowledge like a smooth wax tablet (*tabula rasa*), which means sensory experiences are attached. Thus, human knowledge from birth can be likened to a blank sheet of paper that is then colored by experience. This is separate from the process of experience to achieve knowledge. According to John Locke, there are two things related to the process of experience in acquiring knowledge, namely: internal experience and external experience. Intuitive experience is an experience that does not use the five senses but rather reasoning, meaning that it is the mind that rationalizes human experience in order to do something. This is because the aim is to validate the thinking process of intuitive experience.

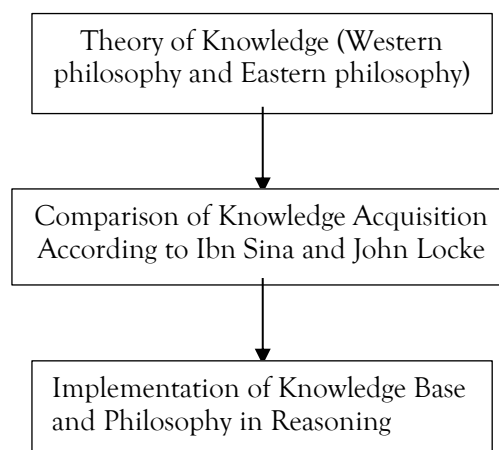
Meanwhile, physical experience is an experience that humans experience directly through the five senses. Physical experience is called sensory reasoning through the objectification of the five senses. (Jamhari, 2022).

According to Ibn Sina, the acquisition of knowledge is inseparable from reason and the senses. This means that the process of the five senses to perceive knowledge is objectified by reason. In fact, Ibn Sina classified objectivity to obtain knowledge as follows: reason, then perception, and imagination. These three things are references for processing knowledge. When it begins with the common sense collecting all the objects of knowledge that have been successfully perceived by the five senses, so that they are perceived by primary and secondary perception based on their classification, only then does reason digest and store the entirety of the objectivity of the knowledge that has been successfully perceived. (Lailatu Rohmah, 2013).

Regarding the epistemological studies of Ibn Sina and John Locke, they represent two major schools of thought in Islamic philosophy, focusing on rational-metaphysical aspects, while Western philosophy is purely empiricist. Thus, there are distinct differences between John Locke's Western epistemology and Ibn Sina's Islamic epistemology. In terms of understanding, Western epistemology views knowledge as limited to the physical or empirical fields only. Islamic epistemology, on the other hand, is not limited to physical fields. Therefore, the main issue of this study is whether there are fundamental differences in the acquisition of knowledge from the perspectives of these two figures.

A framework is an element in research that aims to answer research questions, which must have the objective of completing a research object based on appropriate analysis, so that it is easy to understand in terms of knowledge transfer.

Chart 1. Framework



Acquisition of Knowledge is the concept of understanding a piece of knowledge so that, using reason (common sense), one is able to draw conclusions and transform an objective piece of knowledge. This means that the process of acquiring knowledge involves digesting information through the five senses, followed by reasoning and filtering, so that knowledge is obtained. This requires alignment in the epistemological concept in Islamic and Western

philosophical thought, followed by a comparative test of the thoughts of two figures who differ in terms of periodization and knowledge style.

B. Research Methods

The research method used was qualitative and philosophical. (Chairi, 2009) with the aim of making it easier to interpret knowledge and then use the concept of *library research*) with primary data sources in the form of the original works of John Locke and Ibn Sina, while secondary data sources include books, journals, and articles discussing the thoughts of these two figures. Between two Western and Islamic philosophers, namely Ibn Sina and John Locke, who both discussed the acquisition of knowledge based on reason and the senses. (Dr. IU RUSLIANA, M.Si.,CHRA, 2015). Data analysis techniques using comparative analysis (Comparison) is an analytical technique that compares two or more concepts, objects and data in order to identify similarities and differences in the thought patterns of figures, thereby providing in-depth knowledge in two different fields of knowledge. The deductive method discussed in this study is an analytical method that moves from the universal or general to the specific. The aim is to better describe and explain the objects to be studied in this research.

C. Results and Discussion

I. Brief Biography

a. Ibnu Sina

Ibn Sina, whose real name was Abu 'Ali Al-Husain bin Abdillah, was a renowned Islamic physician and philosopher. In the West, he is known as Avicenna. He was born in Afshana (Esfhene), Bukhara in the month of Safar in the year 370 AH/980 AD. He had an extraordinary memory and intelligence. At the age of 10, he was able to memorize the Qur'an, then Arabic literature, and he also memorized Aristotle's book on metaphysics. By the age of 16, he had mastered many fields of knowledge, including jurisprudence, mathematics, philosophy, and even medicine, which he studied on his own. He began his career in medicine at the age of 17.¹

He was renowned in the field of medicine for successfully curing Nuh Ibnu Mansyur (976-997), a member of the Samanid dynasty. Many physicians and experts living at that time were unable to cure the king's illness, but Ibn Sina was different. As a token of gratitude, the king offered him the honour of staying at the palace during the king's recovery, but Ibn Sina politely declined. Instead, he only asked for permission to visit an ancient royal library to study the books available there, thanks to his extraordinary memory. He was able to memorize most of the contents of the books in the library. (Yaya Sunarya M, M.Ed., 2012).

Then, at the age of 22, his father passed away, and Ibn Sina left Bukhara for Jurjan, then continued on to Khawarizm. Due to political turmoil, he moved from one region to another, and was appointed minister by Syamsuddaulah in Hamzan. Then he returned to Isfahan. Ibn Sina's life was filled with work and writing. Despite the bitter and sweet moments in his life, Ibn Sina's

¹ Yaya Sunarya, M, pd, Pengantar Filsafat Islam (Bandung; Cv Arvindo jaya, 2012), hlm 75

health was often affected, causing him to suffer from a cooling disease that could not be cured. He eventually passed away in 428 AH/1037 AD at the age of 50. (Abdullah Nur, 2009).

b. John Locke

John Locke was an English philosopher, born on 29 August 1632 in Wrington, a village in North Somerset, West England, and died in 1704 in Oates, England. His parents were lawyers who sided with Parliament against the monarchy led by King Charles. Locke was well-versed in politics, natural science, and medicine. He studied at Oxford, where he obtained his BA and MA degrees. Locke then studied medicine and in 1667 became the secretary and personal physician to the first Earl of Shaftesbury, who led the Whig party. During his tenure as Lord Chancellor, he gained experience and direct insight into the realities and workings of politics. (Ratna Puspitasari, 2012).

At a young age, John Locke was enrolled as a student at Oxford University. During his time as a student, he was actively involved in various political movements on campus in order to build social awareness and creativity among students in the world of politics. For him, the various social and political movements he was involved in were part of the learning process towards maturity. After completing his education, he immediately taught at his alma mater for several years. However, because he was suspected by the royal authorities, Locke moved to the Netherlands and only returned to England after the Revolution of 1688. (Juhari, 2013).

At the age of 40, having endured many experiences, he has managed to fulfill the essentials of his responsibilities both good and bad. True to his temperament, Locke had a peculiar habit of discarding the papers containing his analytical writings, a gesture that reflected his deep adherence to a puritan sentiment. This sentiment placed a profound sense of duty at the center of individual life. He did not feel sadness, nor did he feel happiness. Instead, he imposed fierce demands—on himself as much as on others and responded with strong moralistic reactions when those demands were not met (John Dunn, 2003).

II. Theory of Knowledge Acquisition

1. The Theory of Knowledge According to Ibn Sina

Knowledge constantly evolves in line with the phases of development of the times. Through the conception of knowledge acquisition, it plays an important role in abstracting it, starting with curiosity about the object of insight. This intense curiosity then becomes the starting point for skepticism towards the acquisition of knowledge. For Ibn Sina, the acquisition of knowledge is inseparable from two sources, namely the senses and reason. His main emphasis, which he elaborates on extensively, is on the levels of abstraction in different understandings. Thus, sensory perception requires the presence of material in order to understand the objectivity of the knowledge to be digested. Reason

itself is a pure form of reasoning that is universally understandable, through free imagination and the presence of tangible material, but limited by specific characteristics. Thus, perception arises, and perception is divided into two categories: "secondary" perception and "primary" perception. Primary perception is the state of the human mind to perceive knowledge through the five senses, while secondary perception is the state of humans in their physical form. (Lailatu Rohmah, 2013).

The influence of Ibn Sina's thinking in his core ideas cannot be separated from Aristotle's thinking. Although the concepts of knowledge are different, his thinking was influenced by the Greek philosopher. Then there was a process of levels in acquiring knowledge, resulting in a rational basis for his thinking. Ultimately, this refers to his reasoning, which is present in a series of estimates of the process of acquiring knowledge. (Abdullah Nur, 2009) The influence of dimensions on individuals' ability to absorb knowledge must be limited by age restrictions in absorbing knowledge in order to avoid a gap in the transformation of knowledge. Ibn Sina classified the stages of education as follows: first, teaching at home; and second, training at school (maktab) under the guidance of an educator (mu'allim), both of which are highly correlated. (Muhammad Rifqal Kaylafayza Rizky, 2023)

Every human being has a concept of acquiring knowledge based on reason and intellect, which then has implications for three things, namely perception, intellect, and imagination. There are two types of perception: external and internal. External perception is the five senses, with which humans can only observe everything that is visible and are not yet able to draw conclusions. Meanwhile, internal perception is the inner senses that refer to sources within oneself, so it is also called the shared senses. This power receives everything that has been stored by the five external senses. Next is the power of imagination. With this power, all kinds of knowledge transformations are received by the senses, but in the end, they revolve around things that are fantastical in nature, because the imagination is tasked with maintaining everything that has been conveyed and collected in the phantasia (shared senses).² Then, in the next stage, there is the role of reason, which begins to digest the objectivity of knowledge. According to him, reason is the intellectual potential of humans in the realm of differences between humans and other animals, because it refers to the rational soul (*an-nafs al-Natiqoh*). According to him, reason is divided into four levels in perceiving knowledge. The first level is *Akal Al Hayulani*, in which human knowledge is still empty but there is already material in the subjective intellect, so it is material in nature. Reason at this level has the opportunity to receive. The second level is *Akal Bil Malakah* (Unified Reason). This reason has the ability to grasp the broad forms of knowledge. It is in this reason that humans perceive the

²DR.IU RUSLIANA, M.Si., CHRA, Filsafat Ilmu, 89-99

authenticity of knowledge universally. Next is *Akal Bil Al-Fa'li* (Actual Intellect), which functions to abstract perceptions that are produced every time intellectual insights are presented. The final level is *Akal Mustfad* (Acquired Intellect), which is the ability to perceive in accordance with the level of acquisition, thus having implications for reason and must be conveyed. (Astuti Budi Handayani, 2019).

According to Ibn Sina, the classification of knowledge cannot be separated from two aspects, namely theoretical knowledge and practical knowledge. Theoretical knowledge is knowledge that aims to purify the soul through *ma'rifat*, for example, natural sciences (*Ilmu Thabi'i*), mathematics (*Riyadhiyah*), theology, and linguistics (semantic). Meanwhile, practical knowledge refers to the actions and circumstances of individuals, for example, ethics (*khuluqiyah*), household management (*tadbir al-manzil*), political science (*tadbir al-madinah*), and prophetic science (sharia). Thus, if the character of Islamic science is integral because it is built on tawhid, which views the inner (theoretical) and the outer (practical) as a unity from God, then the character of Western science is partial, anthropocentric, secularistic, liberalistic, naturalistic, and atheistic. (Nur Khasanah, 2020).

1. The Theory of Knowledge According to John Locke

According to John Locke, knowledge is an object of intellectual insight with various variants. Knowledge itself, according to him, is the perception of the conformity or non-conformity between two ideas. John Locke's way of thinking was influenced by figures of rationalism and empiricism such as Rene Descartes, Francis Bacon, and Thomas Hobbes. Although he was a figure of the empiricism school of thought, he also rejected the idea of innate ideas proposed by René Descartes. John Locke's most famous idea is about knowledge acquisition Is the concept of "Tabula rasa". The concept of tabula rasa is a theory which states that reason means nothing if it does not go through the process of human sensory experience. Similarly, a child who is born is unable to think critically and methodologically. However, when a child begins to enter adolescence and then adulthood and has gained a lot of insight from their sensory experiences, Locke also has the view that reason is not the main source of human knowledge. Instead, he acknowledges reason as another inseparable element in the process of seeking knowledge. (Juhari, 2013).

The concept of tabula rasa is likened to a smooth wax tablet, on which sensory experiences are imprinted. Over time, more and more sensory experiences accumulate, and the combination of these sensory experiences gives rise to ideas that become increasingly complex. Humans are born without any knowledge, like a blank sheet of paper, "*nihil est in intellectu quod non prius fuerit in sensu*". There is nothing in an individual's mind. More precisely, there are no thoughts in an individual at the moment of birth. The

thoughts that exist in an individual are, in their development, a product of their life experiences. At this point, Locke wants to emphasize the fact that all our knowledge comes from experience through sensation and reflection. In relation to a newborn human being likened to a blank sheet of paper, there must be a role for experience to add a new essence of insight to that human being, through a single idea which then becomes complex ideas in the acquisition of knowledge. (Mihai Androne, 2013).

According to John Locke, knowledge is the intentional presence of an object in the subject, so knowledge is the conscious recognition and experience of something. Locke also divides knowledge into actual and habitual knowledge. Actual knowledge is knowledge that transforms an individual's understanding in the present moment and can be demonstrated with empirical evidence. Habitual knowledge, on the other hand, is knowledge stored in memory. Locke understands knowledge as the understanding and perception of the conformity or non-conformity of ideas. Thus, Locke divides knowledge into three types. First, intuitive knowledge is obtained from the senses and reason. Intuitive knowledge is obtained when the mind understands the conformity or non-conformity between two ideas directly. Knowledge about God falls under intuitive knowledge. **Second**, demonstrative knowledge, where the mind does not acquire or respond quickly but requires the intervention of other ideas to be able to do so. Because this knowledge is based on a series of intuitions, it requires a process of verifiable memory. In reasoning, the mind also tries to grasp the compatibility or conflict of any idea, but not directly. This is similar to learning mathematics and physics formulas. **Thirdly**, sensitive knowledge, this knowledge is influenced by the presence of objects in the world through the human senses. This knowledge is knowledge about particular external objects... the testimony of the human senses which ultimately influences its acquisition. Through perception and human consciousness, others can enter into ideas about humans who are objects. This knowledge is similar to psychology. (Vitalis Tarsan, 2017)

III. Comparative Analysis Between John Locke and Ibn Sina

a. Similarities in Views on Knowledge Theory

The acquisition of knowledge proposed by these two figures both refer to empty material, thereby obtaining the authenticity of scientific knowledge. For example, Ibn Sina emphasised the objectivity of reason (intellect). When acquiring knowledge, it must be digested and absorbed by reason, then empirical experience arises, which is the role of the senses in obtaining knowledge. Meanwhile, John Locke, with his "tabula rasa" theory, provides the view that humans are born into the world like a clean blank sheet of paper, meaning that they know nothing about material things and therefore have no knowledge. This means that it is the process of experience that provides them with knowledge.

In the process of acquiring knowledge, these two figures are involved in the process of absorbing the knowledge that will be obtained by humans. According to Ibn Sina, the process of knowledge acquisition occurs through the stages of the intellect (*akal intellectus in habitus*), then transformed by the potential intellect (*al-aql al-hayulani*) until it reaches the active intellect (*al-aql al-fa'ual*), which enables humans to acquire knowledge. (Astuti Budi Handayani, 2019) Then, according to John Locke, the process of acquiring knowledge begins with simple ideas (singular), which originate from direct experience, and complex ideas, which are the result of combining simple ideas (singular). Thus, knowledge develops through observation and the arrangement of ideas. (Mihai Androne, 2013).

Through the concept of equality present in the thinking of these two figures, the acquisition of knowledge by both figures emphasizes the individual side of humans when perceiving knowledge starting with an empty mind, and when the process of knowledge acquisition is obtained, both are identical in the concept of perception of knowledge obtained, which is collected by the five senses into one vessel, namely the mind (brain). It is in these two aspects that the fundamental thinking of these two figures ultimately has its essential side, because both have their own authenticity of thought.

Table 1.1 Similarities between the thoughts of John Locke and Ibn Sina

aspect	Similarities between the thoughts of John Locke and Ibn Sina
Knowledge Acquisition	In terms of knowledge acquisition, both emphasise the individual aspect of humans who absorb knowledge starting with a blank slate.
The Stages of Knowledge Acquisition	At the stage of the knowledge process, both are identical to the knowledge obtained and then collected by the five senses into one container, namely reason (the brain).

Search: (Lailatu Rohmah, 2013) and (Juhari, 2013)

1. Differences in Views on Knowledge Theory

The concept of reason in Islamic philosophy focuses on the locus of rational knowledge and divine revelation, so that the focus of study refers to the integrated relationship between reason and revelation, which priorities revelation even though there is an aspect of reason. Meanwhile, Western empiricism emphasizes the position of reason as the object of experience in the acquisition of knowledge. Although Ibn Sina and John Locke

have several similarities in terms of epistemology, there are still differences in their general lines of thought. Philosophically, John Locke refers more to experience in his thinking, meaning that John Locke is more authentic to the school of empiricism, whereas Ibn Sina leans more towards rationality, because at the core of his thinking, he cannot be separated from the aspect of reason, which is an authentic feature of his influence. Even when Ibn Sina was alive, his studies were more metaphysical in nature.

In terms of knowledge, the two clearly differ in their basic thinking. According to Locke, knowledge is limited to sensory experience and reflection; he strongly rejects revelation and intuition. Meanwhile, Ibn Sina integrates revelation, intuition, and illumination as sources of knowledge. Ultimately, this leads to differences in their perspectives and knowledge, and therefore their focus of study is also different. John Locke focuses on empiricism and the material world to avoid metaphysical speculation that cannot be verified through experience and reflection, as Locke rejects the existence of innate universal ideas. Meanwhile, Ibn Sina paid great attention to metaphysical matters, because he developed a theory of knowledge that not only covered the material world, but also the relationship between humans and divine reality, and Ibn Sina accepted universal ideas.

The approaches of these two figures were naturally different. John Locke used an empirical method with an emphasis on observation and analysis of experiences focused on practical life, while Ibn Sina combined rational, empirical and intuitive methods, so that his approach covered various aspects of philosophy, science and Sufism.

Table 1.2 Differences between the thoughts of John Locke and Ibn Sina

Aspek	John Locke	Ibnu sina
Philosophical Basis	Based on his empirical way of thinking	In terms of his way of thinking, he emphasised reason.
Source of Knowledge	limited to sensory experience and reflection	revelation, intuition, and illumination as the basis for his insights
Focus of Study	in empirical analysis and the material world, to avoid metaphysical speculation that cannot be verified through experience and reflection	Metaphysics is the core of the study presented, as it puts forward a theory of knowledge to maintain the relationship between humans and their god.
Approach Method	empirical method with an emphasis on observation and analysis of experiences focused on practical life	combining rational, empirical, and intuitive methods

Search: (Vitalis Tarsan, 2017), and (Nur Khasanah, 2020).

IV. Social implications of comparative analysis: The epistemology of Ibn Sina and John Locke

A comparative analysis between the epistemologies of Ibn Sina and John Locke provides deep insights into how knowledge is formed and understood in a social context. Ibn Sina, with his rationalist approach, emphasized the importance of experience, reason, and intuition in

acquiring knowledge, creating a foundation for the development of science in the Islamic world. In contrast, Locke focuses on *tabula rasa*, the idea that humans are born without knowledge and learn through experience. This difference leads to different understandings of how individuals can develop critical thinking and creativity in their societies.

From a social perspective, Ibn Sina's thinking encouraged the integration of science with spirituality, which influenced the development of culture and education in Muslim societies. His concept of combining reason and revelation created a framework for harmonious scientific thinking. However, John Locke emphasized the importance of individual freedom and human rights, which had a significant impact on political and social thought in the West. These implications gave rise to debates about the role of authority and the individual in the process of education and social decision-making.

In the modern context, this comparative study can prompt reflection on how epistemology can shape social and ethical values. Ibn Sina's thinking can inspire a holistic approach to education that recognizes the role of morality and ethics, while Locke provides the basis for democratic thinking that emphasizes the need for individual involvement in society. By combining these two perspectives, society can create a more inclusive and productive environment.

D. Conclusion

The comparative conception of the two figures shows a different focus of knowledge interpretation, which means that their thoughts have similarities and differences. The similarities refer to the acquisition of knowledge, which discusses the aspect of individuals who perceive knowledge starting with a blank mind. Both discuss this and the process of acquiring knowledge, which refers to the stages of the knowledge process. Both are identical in that knowledge is obtained and collected by the five senses and becomes one vessel, namely the mind (the brain). The difference lies in their philosophical foundations, with Ibn Sina focusing on reason and revelation, while John Locke focuses on Western empiricism. The sources of knowledge also differ: John Locke relies on sensory experience and reflection, while Ibn Sina relies on revelation, intuition, and illumination.

In this case, Ibn Sina, with his theory of knowledge, sought to maintain the relationship between servants and their Lord (rational-metaphysical). For him, experience was only the beginning of the peak of knowledge that would come, because the intellect was active in responding to the essence and universal nature. whereas John Locke, with his conception of thought that must be logical with observational and reflective methods, is empirical-inductive in nature, believing that knowledge is entirely the result of sensory experience processed by reason without innate ideas. Thus, through the two different epistemological styles of these two figures, unity can be seen through a layered epistemological conception because John Locke

stands on pure empiricism, and Ibn Sina stands on rational-metaphysical as the pinnacle of knowledge. Therefore, it is necessary to integrate the thoughts of these two figures in order to maintain the stability of science in preserving its purity. Therefore, what is urgent is the importance of transformative reflection in order to harmonies a phenomenon of knowledge that will be developed in human potential in the future. Therefore, this discussion is not only relevant for academics but also for policy makers and educators who seek to create a better society.

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