

## **Implications of the Concept of Absolute and Relative Truth on the Development of Islamic Education**

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**Abstract:** Differences in religious understanding in Islam often have an impact on educational practices that are less balanced between normative and contextual aspects. This shows the importance of understanding the relationship between absolute truth and relative truth in the development of Islamic education. This research aims to analyze the concept of absolute and relative truth and its implications for Islamic education. The method used is qualitative research with a library research approach, using primary sources of the Qur'an and hadith as well as scientific literature as secondary sources. The results of the study show that absolute truth functions as the foundation of fixed educational values and goals, while relative truth plays a role in the development of contextual educational methods and implementation. This finding confirms the importance of a balance between the two in building Islamic education that is relevant to the times. Therefore, the development of Islamic education needs to integrate normative values with adaptive approaches in order to produce learning that is critical, inclusive, and responsive to the needs of society.

**Keywords:** Absolute Truth; Relative Truth; Islamic Education; Islamic Thought.

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**Abstrak:** Perbedaan pemahaman keagamaan dalam Islam sering berdampak pada praktik pendidikan yang kurang seimbang antara aspek normatif dan kontekstual. Hal ini menunjukkan pentingnya memahami relasi antara kebenaran mutlak dan kebenaran relatif dalam pengembangan pendidikan Islam. Penelitian ini bertujuan

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untuk menganalisis konsep kebenaran mutlak dan relatif serta implikasinya terhadap pendidikan Islam. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan studi kepustakaan (library research), menggunakan sumber primer Al-Qur'an dan hadis serta literatur ilmiah sebagai sumber sekunder. Hasil penelitian menunjukkan bahwa kebenaran mutlak berfungsi sebagai landasan nilai dan tujuan pendidikan yang bersifat tetap, sedangkan kebenaran relatif berperan dalam pengembangan metode dan implementasi pendidikan yang kontekstual. Temuan ini menegaskan pentingnya keseimbangan antara keduanya dalam membangun pendidikan Islam yang relevan dengan perkembangan zaman. Oleh karena itu, pengembangan pendidikan Islam perlu mengintegrasikan nilai normatif dengan pendekatan adaptif agar menghasilkan pembelajaran yang kritis, inklusif, dan responsif terhadap kebutuhan masyarakat.

**Kata Kunci:** Kebenaran Mutlak; Kebenaran Relatif; Pendidikan Islam; Pemikiran Islam.

## A. Introduction

In the perspective of Islam, absolute truth comes from the revelation of Allah SWT which is enshrined in the Qur'an and authentic hadiths. This truth is believed to be the supreme truth that is universal, fixed, and unchanging throughout the ages (Muslikh 2022) As the main source of Islamic teachings, revelation is the normative foundation that regulates various aspects of human life, both in the fields of faith, worship, and muamalah. Therefore, absolute truth does not depend on human interpretation, but rather stands as the perfect and final truth (Malik et al. 2022).

However, in practice, the understanding of revelation cannot be separated from the role of man as interpreter. This interpretive process involves reason, scientific background, and social and cultural contexts, resulting in what is called relative truth or truth of understanding. This type of truth is dynamic and contextual, and allows for differences of opinion among Muslims. In the history of Islam, this can be seen from the emergence of various schools, schools of thought, and diverse Islamic traditions (Handoko Harahap and Salminawati 2022).

Philosophical and sociological approaches are two important perspectives in understanding the concept of truth. Philosophically, truth is studied through a rational approach with various theories such as correspondence, coherence, pragmatism, and intuitiveness. This approach emphasizes the logic aspect, consistency, and validity of a knowledge. Meanwhile, sociologically, truth is understood as a social construct that is influenced by culture, time, and the dynamics of society. This perspective emphasizes that religious understanding is inseparable from the social context that surrounds it (Yumesri, Syukri, and Badarussyamsi 2024).

The relationship between absolute truth and relative truth in Islam shows the existence of a dialectic between normative and historical aspects. On the one hand, Islam as a revelation has a fixed and unchanging truth, but on the other hand, the religious practices and understanding of the ummah continue to develop with the changing times. This dialectic is inevitable, as it is part of the process of *ijtihad* and intellectual dynamics in Islam (Annur and Jannah 2025).

In this context, there is often a misunderstanding in looking at differences in religious understanding. It is not uncommon for these differences to be considered as a form of deviation, even though in many cases, it is a consequence of different interpretive methods and different social contexts. Therefore, a comprehensive understanding of the concept of truth in Islam is needed so that there is no exclusive and absolute attitude in understanding religious teachings (Lisnawati, Kurniati, and Koswara 2022).

This is supported by several studies that show that the understanding of religious truth must be comprehensive and balanced. Research (Ahwadzy and Kafabihi 2025) reveals that a misunderstanding of Islamic teachings has the potential to cause deviations that obscure the principles of Islamic faith and legal practice. Meanwhile, (Mustham et al. 2025) affirm that truth comes from Allah SWT as an absolute reality (al-Haqq) which is understood through the integration of revelation, reason, and experience. Research (Angraeni et al. 2024) shows that the synergy between revelation and reason is able to answer the challenges of Islamic education in the modern era without abandoning religious values. In addition, (Ariatun and Anwar 2023) states that

science, religion, and philosophy have complementary roles in understanding the truth, where science focuses on an empirical approach, while religion and philosophy provide a foundation of values. In line with that, (Afifah, Nurjaman, and Fatkhulloh 2022) conclude that religion is the source of truth, while philosophy and science function as a means to seek and understand the truth.

However, there are gaps in previous research. Most studies still address absolute and relative truth separately or normatively, without examining in depth the dialectical relationship between the two in an integrative philosophical and sociological context. In addition, there is still a tendency in society to view differences in interpretation as deviations, rather than as epistemological consequences of the diversity of methods and contexts of understanding (Royani et al. 2024). This shows that there is a gap between the ideal concept of truth in Islam which is comprehensive and the reality of religious practices that are often exclusive (Sukmana, Kurniati, and Sultan 2022).

Based on this description, this research focuses on the study of absolute truth and relative truth in Islam using philosophical and sociological approaches. This study is important to provide a more proportionate understanding of the relationship between revelation and human understanding, and to see how the truth is constructed and interpreted in the lives of Muslims (Royani et al. 2024).

In line with this, the question in this study is how is the concept of absolute truth and relative truth in the development of Islamic Education? The purpose of this research is to analyze the concept of absolute truth and relative truth in Islam through philosophical and sociological approaches (Daulay and Salminawati 2022).

## **B. Research Methods**

This research uses a qualitative approach with a type of *library research* that focuses on conceptual analysis of absolute and relative truths in Islam through philosophical and sociological perspectives. Data were obtained from relevant literature, including the Qur'an and hadith as primary sources, as well as books, journals, and scientific works as secondary sources (Alanslan et al. 2023)..

Data collection is carried out through documentation studies, while data analysis uses a descriptive-analytical method, which is to explain concepts systematically and then examine and compare them philosophically and sociologically (Adlini et al. 2022). Analysis is also carried out critically by relating normative (revelation) and contextual (human understanding) aspects (Nurahma and Hendriani 2021).

Through this method, the research is expected to be able to provide a comprehensive understanding of the concept of truth in Islam and how it is understood in various perspectives (Hadi and Afandi 2021).

### **C. Results and Discussion**

Penelitian ini berangkat dari asumsi bahwa kebenaran dalam Islam tidak hanya bersifat tunggal (mutlak), tetapi juga memiliki dimensi relatif sebagai hasil pemahaman manusia. Berdasarkan analisis literatur yang dilakukan, diperoleh sejumlah temuan ilmiah (scientific findings) yang memperjelas relasi tersebut.

#### **1. The Concept of Truth in Islam Is Dualistic-Integrative**

In this context, truth in Islam is not only understood as something singular, but has two main dimensions, namely absolute truth that comes from revelation, and relative truth that is the result of human understanding. These two dimensions are not contradictory, but are interrelated in forming a complete religious understanding. Therefore, a philosophical and sociological approach is needed to understand more comprehensively how the truth is constructed and interpreted (Sukmana et al. 2022).

Theologically, the truth of religion in Islam comes from the revelation of Allah SWT which is enshrined in the Qur'an and authentic hadiths. This truth is believed to be an absolute truth that cannot be doubted, because it comes from the Most True Substance. Therefore, Islamic teachings are the main guideline in determining the value of right and wrong in human life. However, in practice, the understanding of the truth is not always uniform, because it involves a process of interpretation by humans (Idris 2024).

In addition, religious truth also has a social dimension, namely how Islamic teachings are practiced in people's lives. In reality, religious practices are often

influenced by diverse cultures, traditions, and social conditions. This led to the emergence of different forms of religious expression in each community (Al-Razi and Kamilia 2025). Therefore, religious truth is not only understood as an ideal teaching, but also as a practice that lives and develops in society (Nurhidayati et al. 2025).

The main findings of this study show that truth in Islam has two inseparable dimensions, namely absolute truth (revelation) and relative truth (human understanding). Both are not contradictory, but integrative (Mustika Dewi and Salminawati 2022).

These findings reinforce the research (Mustham et al. 2025) that states that truth in Islam is the result of an integration between revelation, reason, and experience. However, this study provides a new emphasis that the relationship is not just an integration, but an ongoing dialectical relationship between text and context (Lisnawati et al. 2022).

## **2. Kebenaran Mutlak sebagai Landasan Normatif, Bukan Praktik Tunggal**

Absolute truth has the main characteristic, which is that it is universal, fixed, and perfect. Universal means applicable to all human beings without the limits of time and space. Still means that it does not change even though the times continue to develop (Mustika Dewi and Salminawati 2022).

Perfection means encompassing all aspects of human life, both spiritual and social. For example, the teachings about justice, honesty, and the duty of worship are part of the absolute truth that does not change. In this case, humans do not have the authority to change the truth, but only try to understand and practice it (Daulay and Salminawati 2022).

The main source of absolute truth is the Qur'an as the revelation of Allah SWT revealed through the angel Jibril, as well as authentic hadith which serves as an explanation (bayan) of the content of the Qur'an (Hafied and Nurmayanti 2025). These two sources are the guidelines for the life of Muslims in various aspects of life, both related to faith, worship, muamalah, and morals. The existence of revelation as a source

of absolute truth confirms that Islam is not solely the result of human thought, but a teaching that has a definite and undeniable divine basis (Idris 2024).

Second, it is fixed (tsabit), that is, it does not undergo changes even though the times and social conditions continue to develop. The basic principles in Islam, such as monotheism, the obligation of worship, and the prohibition of unjust acts, remain unchanged guidelines (Lutfhiah, Khadna, and Ulfa 2023). This shows that absolute truth has a strong stability as the basis of human life (Pratama and Nursikin 2025).

Third, it is perfect (kamil), which covers all aspects of human life as a whole. Islamic teachings not only regulate human relationships with God (hablumminallah), but also relationships between fellow humans (hablumminannas), even to moral, social, economic, and spiritual aspects. This perfection shows that absolute truth is able to provide a comprehensive guide to life for humans (Afifah et al. 2022).

For example, the teachings about justice, honesty, and the obligation of worship such as prayer are part of the absolute truth that does not change throughout time. Similarly, the prohibition against acts of usury, tyranny, and disobedience remains in effect in various situations and conditions (Mas'amah, Nurjaman, and Fatkhulloh 2022). Although the form of practice in daily life can undergo adjustments, the underlying basic values remain unchanged (Azzahra, Handayani, and Zuhdiyah 2024).

Temuan kedua menunjukkan bahwa kebenaran mutlak tidak selalu tampil dalam bentuk praktik yang seragam. Wahyu memang bersifat tetap, tetapi implementasinya bergantung pada interpretasi manusia. Hal ini sejalan dengan (Malik et al. 2022) yang menegaskan sifat absolut wahyu. Namun, penelitian ini memperluas temuan tersebut dengan menunjukkan adanya kesenjangan antara norma dan praktik, di mana nilai wahyu tetap, tetapi bentuk aplikasinya beragam (Royani et al. 2024). Artinya, klaim bahwa satu praktik tertentu adalah satu-satunya representasi kebenaran mutlak menjadi tidak sepenuhnya tepat secara epistemologis (Syarif and Mansur 2025).

### **3. Relative Truth is an Epistemological Inevitability**

The sources of relative truth include scholarly interpretation, madhhab thought, and individual interpretation. Differences in interpretation methods cause the emergence

of various views in Islam, such as differences in madhhab in fiqh and differences of opinion in certain religious matters. Relative truth has characteristics that are diverse, contextual, and not absolute (Ahwadzy and Kafabihi 2025). Therefore, this truth is open to review according to the development of the times (Karlina and Dewi 2025).

In practice, the understanding of Islamic teachings is never singular. This is due to the difference in approach in understanding religious texts, both the Qur'an and hadith. These differences give birth to a diversity of interpretations that are part of the intellectual dynamics in Islam (Ramahdan 2026).

Each mufasir has a different scientific background, thought tendencies, and contexts of the times, resulting in diverse interpretations. For example, classical interpretations tend to focus on history and language, while contemporary interpretations consider social and contextual aspects more (Azizah 2024).

Second, madhhab thinking, which is the result of ijihad of the great imams in formulating Islamic laws, especially in the field of fiqh. Different methods in exploring the law (istinbath al-ahkam), such as the use of qiyas, istihsan, or maslahah, led to the birth of various schools, such as Hanafi, Maliki, Shafi'i, and Hanbali (Malik et al. 2022).

Third, individual interpretation, which is the understanding carried out by each individual in accordance with his scientific capacity, experience, and social conditions. In daily life, Muslims often interpret religious teachings in a more practical context, such as in understanding the concepts of worship, muamalah, and social ethics. This interpretation shows that the truth of understanding is also personal and contextual (Ariatun and Anwar 2023).

The next finding shows that the diversity of understanding in Islam is not an aberration, but rather a logical consequence of the process of ijihad and interpretation. This research is in line with (Handoko Harahap and Salminawati 2022) who stated that differences in schools are a form of intellectual dynamics. However, this study further confirms that relative truth is an epistemological inevitability, not just a historical phenomenon. In other words, as long as humans are the subject of interpretation, the plurality of understanding is inevitable (Handoko Harahap and Salminawati 2022).

#### **4. Absolute and Relative Truth Relations Are Complementary**

The relationship between absolute truth and relative truth in Islam shows that there is a complementary relationship between revelation and reason, as well as between text and context. Philosophically, absolute truth is a normative foundation that is fixed, while relative truth is the result of human rational efforts in understanding the revelation (Pribumi, Anggraeni, and Rahman 2024).

Sociologically, relative truth emerges in response to changing social realities. The religious understanding that develops in society shows the interaction between Islamic teachings and culture, traditions, and social conditions. This gave birth to various forms of diverse religious practices (Mirza and Anggraeni 2025).

Further findings show that the relationship between absolute and relative truth is complementary. This is in line with (Afifah et al. 2022) who states that religion, philosophy, and science complement each other. However, this study confirms that without relative truth, religious teachings are difficult to apply contextually. On the contrary, without absolute truth, understanding will lose its normative direction (Yuhani'ah 2022).

#### **5. Implications of the Need for Moderate Attitude in Religion**

The understanding of the difference between absolute truth and relative truth has important implications in religious life. Awareness that not all understandings are absolute can encourage a more open and tolerant attitude towards differences (Marselina, Saluran, and Farhan 2025).

In contrast to Islam as an ideal and normative teaching of revelation, the religious practice of the ummah is a form of actualization of these teachings in real life that cannot be separated from various human factors. In social reality, Islam is not only present as a normative sacred text, but also as a social phenomenon (living Islam) that develops and adapts in people's lives. (Nurhidayati et al. 2025).

As a result, various religious practices have emerged that have certain characteristics in each region. For example, the traditions of tahlilan, yasinan, and selamatan in Indonesia are forms of religious practices that develop through the process

of interaction between Islamic values and local culture. This phenomenon shows that religious practices are not always synonymous with normative texts, but are also influenced by cultural contexts (Ariatun and Anwar 2023).

These findings reinforce the research (Akbar 2024) which emphasizes the importance of a wise attitude in responding to differences, but this study contributes more by explaining the epistemological roots of intolerance.

In addition to culture, political factors also have a significant influence on the religious practices of Muslims. The political conditions of a country or region can determine how Islamic teachings are understood and applied in social life. In some cases, political power can influence religious policy, including in terms of the interpretation of Islamic law and the implementation of sharia. (Al-Razi and Kamilia 2025).

The level of education, economic conditions, and technological developments also shape the way Muslims understand and practice their religious teachings (Hilmi, Wahana, and Fuadah 2025). For example, the development of digital technology has brought changes in the way of worship and preaching, such as the use of Qur'an applications, online studies, and social media as a means of spreading Islamic teachings. This change shows that religious practices are adaptive to the development of the times (Novianti 2025).

#### **D. Conclusion**

This research shows that the concepts of absolute truth and relative truth in Islam cannot be separated, but are interrelated in forming a complete religious understanding. Absolute truth, which comes from revelation, serves as a fixed normative basis and becomes the main reference, while relative truth is the result of human understanding that is contextual and develops according to the dynamics of thought and social reality.

Through a philosophical perspective, truth is understood as the result of a rational process that involves reason in interpreting revelation, thus showing that the search for truth in Islam is reflective and does not stop at textual aspects alone. Meanwhile, through a sociological perspective, truth appears as a living reality in

society, where religious understanding is influenced by culture, tradition, and social change.

These findings confirm that the relationship between absolute truth and relative truth is complementary, where revelation provides direction and boundaries, while human understanding allows Islamic teachings to remain relevant in a variety of contexts. Thus, analysis through philosophical and sociological approaches is able to explain that the diversity of understanding in Islam is a logical consequence of the interpretation process, as well as showing the importance of distinguishing between absolute and interpretive truths in religious life.

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