

## EPISTEMOLOGICAL ANARCHISM AND METHODOLOGICAL PLURALISM: REASSESSING PAUL FEYERABEND'S THOUGHT IN RELATION TO ISLAMIC *IJTIHAD*

Rifat Syauqi Efendi<sup>1\*</sup>, Ahmad Farid Fanani<sup>2</sup>, Vici Ramananda<sup>3</sup>, Raihan Pradipta<sup>4</sup>

### \*Correspondence:

Email:  
[syauqie2020@gmail.com](mailto:syauqie2020@gmail.com)

### Authors Affiliation:

<sup>1,2</sup>Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

<sup>3,4</sup>Universitas Islam Negeri Sjach M. Djamil Djambek Bukittinggi, Indonesia

### Article History:

Submission: October 18, 2025  
Revised: November 27, 2025  
Accepted: December 18, 2025  
Published: December 30, 2025

### Keywords:

Epistemological Anarchism; *Ijtihad*; Methodological Pluralism; Islamic Epistemology; Paul Feyerabend.

**Kata Kunci:** Anarkisme Epistemologis; *Ijtihad*; Epistemologi Islam; Paul Feyerabend.

### Abstract

This study aims to critically examine the relevance of Paul Feyerabend's epistemological anarchism to the Islamic tradition of *ijtihad*, particularly in addressing methodological rigidity within contemporary Islamic scholarship. The increasing dominance of singular methodological frameworks in Islamic studies has contributed to epistemic stagnation and limited interpretive creativity. Employing a qualitative research design based on library research, this study analyzes Feyerabend's major philosophical works alongside classical and contemporary Islamic epistemological sources. Using descriptive and comparative methods, the analysis explores conceptual convergences between Feyerabend's critique of methodological absolutism—encapsulated in his principle of "anything goes"—and the inherently pluralistic nature of *ijtihad* as practiced by classical Muslim jurists. The findings demonstrate that both frameworks emphasize intellectual freedom, contextual reasoning, and the legitimacy of diverse methodological approaches in the pursuit of knowledge and truth. Rather than advocating epistemic relativism, the integration of Feyerabend's insights with Islamic epistemology offers a model of methodological openness grounded in ethical responsibility and revelatory norms. This study argues that such an epistemological synthesis can contribute to the revitalization of *ijtihad* by promoting an inclusive, adaptive, and context-sensitive paradigm of Islamic knowledge production, capable of engaging constructively with modern scientific rationality while remaining faithful to the normative foundations of Islamic thought.

### Abstrak

Penelitian ini bertujuan mengkaji secara kritis relevansi anarkisme epistemologis Paul Feyerabend terhadap tradisi *ijtihad* dalam Islam, khususnya dalam merespons kecenderungan kekakuan metodologis dalam studi Islam kontemporer. Dominasi pendekatan metodologis tunggal dalam kajian keislaman kerap berkontribusi pada stagnasi epistemik dan terbatasnya kreativitas interpretatif. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan menganalisis karya-karya utama Feyerabend serta sumber-sumber epistemologi Islam klasik dan kontemporer. Melalui metode analisis deskriptif dan komparatif, penelitian ini mengidentifikasi titik temu konseptual antara kritik Feyerabend terhadap absolutisme metodologis—yang dirumuskan dalam prinsip "anything goes"—dan karakter pluralistik *ijtihad* sebagaimana dipraktikkan oleh para fuqaha klasik. Temuan penelitian menunjukkan bahwa kedua kerangka pemikiran tersebut sama-sama menekankan kebebasan intelektual, penalaran kontekstual, dan legitimasi keberagaman metode dalam pencarian kebenaran. Alih-alih mendorong relativisme epistemik, integrasi pemikiran Feyerabend dengan epistemologi Islam menawarkan model *ijtihad* yang terbuka, adaptif, dan berlandaskan tanggung jawab etis serta norma wahyu. Studi ini berargumen bahwa sintesis epistemologis tersebut berkontribusi pada revitalisasi *ijtihad* dan pengembangan paradigma keilmuan Islam yang mampu berdialog secara konstruktif dengan rasionalitas ilmiah modern tanpa kehilangan fondasi normatifnya.

## INTRODUCTION

The epistemology of *ijtihad* constitutes a fundamental foundation in the dynamics of Islamic law and thought, as it determines how legal knowledge is explored and developed. According to Sarmiji, an epistemological approach to *ijtihad* allows Islamic law to remain relevant amid changing times through the methodological application of *maqāsid al-sharī'ah* (Sarmiji, 2020). Zulhendra likewise rejects the claim that the "gate of *ijtihad*" was ever closed, emphasizing that the rationalization of Islamic law has continued to progress, albeit in different forms (Zulhendra, 2023). *Ijtihad*, therefore, is not merely a legal activity but a manifestation of the intellectual revitalization of Islam in confronting the challenges posed by modern knowledge. For this reason, the epistemology of *ijtihad* becomes crucial for understanding the relationship between rationality, revelation, and the development of knowledge within Islam, which consistently demands openness to renewal and reinterpretation.

In the context of modern philosophy of science, the spirit of intellectual freedom inherent in *ijtihad* resonates with the concept of epistemological anarchism proposed by Paul Feyerabend. In *Against Method* (1975), Feyerabend rejects the notion that scientific inquiry must submit to a single rigid methodology (M. N. Wahyudi, 2021). He argues that scientific progress often occurs when scholars dare to break established rules and experiment with new approaches. His principle of "anything goes" reflects a methodological freedom that enables intellectual creativity to flourish. Thus, both in *ijtihad* and in the philosophy of science, freedom of thought serves as a key element for generating knowledge that is dynamic, adaptive, and contextually responsive to social and historical change.

Many scholars have examined Feyerabend's epistemological anarchism in relation to Islamic thought. Wahyudi et al. highlight its role in promoting academic freedom and creativity within Islamic education (M. A. Wahyudi, Rijal, Silahuddin, & Ikhwan, 2023). While Faradi et al. view it as a critique of positivistic and rigid methodologies in science (Faradi, Tulungagung, Mayor, & Timur, 2010). Kurdi links Feyerabend's ideas to the plurality of Qur'anic interpretation (Kurdi, 2015). Tahir explores their philosophical contribution to renewing Islamic studies (Tahir, 2016). However, these studies mainly discuss conceptual connections without applying epistemological anarchism as a concrete methodological framework in *ijtihad*. This study addresses that gap by examining the intersection between Feyerabend's "anything goes" principle and the pluralistic methods of *ijtihad*, aiming to build a dynamic and integrative paradigm for contemporary Islamic epistemology.

This study aims to explore the relevance of Paul Feyerabend's epistemological anarchism to the tradition of Islamic *ijtihad* by identifying their philosophical intersections and methodological parallels. Using a qualitative library research approach, this paper analyzes Feyerabend's concept of epistemological anarchism alongside key principles of Islamic epistemology to discover shared foundations between them. The main objective is to construct an integrative framework that bridges Western philosophy of science with Islamic intellectual tradition, demonstrating how the principle of "anything goes" can enrich the methodological pluralism inherent in *ijtihad*. Through this analysis, the study seeks to offer a new epistemological perspective that revitalizes Islamic thought making it more dynamic, contextual, and responsive to modern challenges while remaining firmly grounded in the values of revelation and the spirit of critical inquiry.

This research uses a qualitative approach with a library research method. This means that the data used comes from various written sources such as books, scientific articles, Paul Feyerabend's works, and the writings of experts discussing his thoughts. This method was chosen because research in the field of philosophy does not aim to collect empirical data, but rather to understand, interpret, and analyze the meaning and way of thinking of a figure in depth (Magdalena, 2021, p. hal 78). The analysis was conducted in three stages: first, compiling Feyerabend's concept of epistemological anarchism; second, mapping the principles of Islamic epistemology, identifying key points, and finding common ground between them. This approach aims to understand the potential application of Feyerabend's epistemological anarchism in the context of contemporary Islamic scholarship and thought (Harahap, 2020, p. hal 116 – 117).

In the context of the Islamic world, several researchers have attempted to connect Feyerabend's ideas with ways of thinking and methods in Islamic scholarship. For example, Ikhsan Setiawan and Astrifidha Amalia explain that Feyerabend's principle of freedom of thought can strengthen critical thinking skills in Islamic education. Similarly, Kurdi links the idea of epistemic anarchism to Quranic interpretation. He believes that the plurality of interpretive methods aligns with Feyerabend's "anything goes" spirit, as long as it remains within Islamic values. This approach helps Muslims understand that differences in interpretation or understanding of sacred texts are not weaknesses, but rather richness in thought (Kurdi, 2015).

However, research examining the relationship between epistemological anarchism and Islamic scholarship remains scarce. Existing studies typically focus solely on education, neglecting other important areas such as theology, Islamic law, or the philosophy of Islamic science. For example, Tahir highlights how Feyerabend's principles can help Islamic studies become more open to new approaches (Tahir, 2016). However, such research remains rare. This constitutes a research gap, the lack of in – depth studies explaining how epistemological anarchism can be applied to developing an Islamic method of thinking that remains rooted in revealed values yet open to the innovations of modern science.

## THE LIFE AND THOUGHT OF PAUL KARL FEYERABEND

Paul Karl Feyerabend was born on January 13, 1924, in Vienna, Austria, and died in 1994 in Zurich, Switzerland. He is recognized as one of the most influential philosophers of science of the twentieth century. Initially trained in physics and astronomy, Feyerabend later turned to philosophy under the influence of Karl Popper, whose critical rationalism he would later reject. He also interacted intellectually with Imre Lakatos, whose methodology of scientific research programmes inspired his own counterarguments. Feyerabend is often associated with the post – positivist and relativist schools of philosophy of science, emphasizing methodological pluralism and epistemological freedom. His magnum opus, *Against Method* (1975), formulates the principle of "anything goes," challenging the idea of a universal scientific method. For him, the history of science is not a linear process but a dynamic and often chaotic evolution driven by creative deviations from rigid methodological rules (M. N. Wahyudi, 2021).

Therefore, Feyerabend's thought, known as epistemological anarchism, emerged as a form of criticism against views that restrict human freedom of thought. He called his approach a form of struggle for human individual freedom – the freedom to think, research, and discover the truth without being bound by rigid scientific rules. There are two main directions in his criticism. First, he criticized science in terms of its method,

which he expressed in the idea against method (against a single method). Second, he criticized science in terms of its function and role in society, which is known as against science (against the domination of science). Thus, epistemological anarchism does not mean rejecting science, but wants to emphasize that science must remain on the side of humans and freedom of thought, not become a tool of power or a new dogma (Iskandar & Sauri, 2024).

**Table 1. Paul Feyerabend's Epistemological Anarchism**

<b>Types of Criticism</b>	<b>Paul Feyerabend's Thoughts</b>
Against or anti –science (against science).	Paul Feyerabend criticized the position of science which had gone beyond its proper position. Indeed, science did not do anything when people denied it at that time, but the state of "civilized" humans punished more than what the church did in previous times and exceeded the tolerance of a civilization, so that science's position became an ideology.
Against or anti method (against method).	Paul Feyerabend opposed science, which scientists considered to have a standard, universal method that was timeless and could encompass all facts and research.

In Feyerabend's view, science should not be limited by a single method deemed the most correct. He rejected the idea of methodological universalism and emphasized that scientific progress arises from a diversity of ways of thinking. Feyerabend's idea of epistemological anarchism was not intended as a rejection of science itself, but rather as a critique of the hegemony of methods that exclude other alternatives, including cultural and religious values. Through the principle of "anything goes," Feyerabend invited scientists to open themselves to a plurality of methods and approaches. In the context of Islamic scholarship, this pluralistic spirit can form the basis for a constructive dialogue between revelation and modern science, so that Islamic thought can develop more contextually and adaptively to the dynamics of the times (Ahmad, Sein, & ..., 2024).

Feyerabend's works demonstrate a consistent advocacy of freedom of thought and critique of scientific dogmatism. His most famous work, *Against Method* (1975), asserts that no single universal scientific method can explain all phenomena of knowledge. This is in line with the Islamic principle of *ijtihad*, as it encourages the creation of an open, creative, and reflective learning environment. The principle of "anything goes" is understood not as a call to action without direction, but rather as an encouragement for educators and students to boldly explore various approaches in seeking truth. Thus, Feyerabend's works not only changed the direction of Western philosophy of science but also provided new inspiration for building a more dynamic and inclusive Islamic education and scientific system (Muhyiddin, Natsir, & Haryanti, 2022).

## THE EPISTEMOLOGY OF IJTIHAD IN ISLAM

*Ijtihad* is a fundamental concept in Islamic law that plays a vital role in the development of religious thought. Linguistically, *ijtihad* comes from the word "*jahada*," which means to strive earnestly or to devote one's full ability. (Manik et al., 2024) In the context of Islamic law, *ijtihad* is understood as the maximum effort of a Muslim scholar or intellectual in exploring and formulating Islamic law from its original sources (Amalia Azahra et al., 2025). This process involves in –depth reasoning, comprehensive analysis, and a thorough understanding of the Quran and Hadith (Bahri, 2023). *Ijtihad* is not simply offering random opinions, but rather an intellectual activity that requires a deep mastery of religious knowledge, excellent Arabic language skills, and an understanding of the

social and cultural context of society. Through *ijtihad*, Islamic law can remain relevant and responsive to various contemporary issues that are not explicitly addressed in the texts (Sapriadi, Darliana, Mudjrimin, Alauddin, & Eril, 2025).

The historical traces of *ijtihad* can be traced back to the time when the Prophet Muhammad SAW was still alive (Rizani, Jalaluddin, Azhari, & Hamdi, 2024). During this period, the Companions frequently faced new issues for which there were no explicit legal provisions. The Prophet himself gave his Companions space to conduct *ijtihad*, as seen in the story of Muadh ibn Jabal, who was sent to Yemen. When asked how he would decide a case, *Muadh* replied that he would refer to the Quran, then the *Sunnah*, and if he could not find either, he would conduct *ijtihad* using his reason (Taufiq, 2010). The Prophet approved of this approach, which shows the legitimacy of *ijtihad* in Islam. After the time of the Prophet, friends such as Abu Bakr, Umar bin Khattab, and Ali bin Abi Talib actively carried out *ijtihad* in solving various problems of the people (Susilo, Aziz, & Murtafi'ah, 2023). This tradition continued until the time of the *tabi'in* and *tabi'ut tabi'in*, forming the foundation for the birth of the various schools of *fiqh* that we know today (Nurlina, Sultan, & Hilal, 2024).

The development of *ijtihad* reached its peak during the golden age of Islamic civilization, especially in the 2nd to 4th centuries Hijriah (Suherli, Bisri, & Kusuma, 2024). This period gave birth to the high priests who founded the school such as Abu Hanifah, Malik bin Anas, Syafi'i, and Ahmad bin Hanbal (Alfatoni, Wasih, Akbar, & Niba, 2024). Each imam developed a unique *ijtihad* methodology tailored to the geographic and social conditions of their region. Imam Abu Hanifah in Iraq employed more rational reasoning because he faced a heterogeneous and dynamic society (Arif, 2013). Meanwhile, Imam Malik in Medina placed more emphasis on the traditions and practices of the people of Medina as direct heirs to the teachings of the Prophet (Nazela & Rahmi, 2023). This diversity of approaches actually enriches the treasury of Islamic thought and demonstrates the flexibility of sharia in responding to the challenges of the times. From this, various branches of *ushul fiqh* (Islamic jurisprudence) developed, which serve as guidelines for conducting *ijtihad* to this day (Has, 2013).

The concept of *ijtihad* in Islam is based on several basic principles that must be well understood. First, *ijtihad* may only be exercised on issues that lack clear and definite legal provisions in the Quran and Hadith (Janah & Ummah, 2024). This means that *ijtihad* does not apply to matters that are *qath'i* or certain, such as the obligation to pray five times a day or the prohibition of adultery (Sa, 2017). Second, people who carry out *ijtihad* or are called *mujtahid* must meet certain qualifications, including mastering Arabic, understanding the Al-Quran and Hadith and their methods of interpretation, knowing the *nasikh mansukh*, and having knowledge of *ijma'* and *qiyas* (Safri & Harahap, 2020). Third, *ijtihad* is relative and can differ between one *mujtahid* and another depending on the understanding and context they face (Rahmatullah, 2025). The differences in the results of *ijtihad* are considered a blessing, not a cause of division, as long as they are carried out with the correct methodology and a sincere intention to seek the truth.

In practice, *ijtihad* involves several methods used by scholars to derive legal rulings. The most common method is *qiyas*, or analogy, which equates the law of a new case with a case that already has a ruling due to the similarity of the *illat* or legal reason (Firdaus, Juneidi, Astari, & Sari, 2020). For example, prohibiting drugs is analogous to prohibiting alcohol because both are intoxicating and damage the mind (Afandhi & Jatmiko, 2024; Mahmud, 2020). Another method is *istihsan*, which involves choosing a better and more

beneficial law, even if it contradicts general *qiyas*. There is also *istishlah* or *maslahah mursalah*, which involves establishing a law based on the public interest, not specifically mentioned in the text (Idris, Pratama, & Muthalib, 2021). These methods are not used haphazardly, but must meet strict requirements to ensure they do not deviate from the basic principles of sharia. This diversity of methods demonstrates that Islam allows ample room for dynamic thought in addressing the complexities of human life.

One concrete example of *ijtihad* that had a big impact was during the time of Caliph Umar bin Khattab who decided not to give a portion of zakat to converts even though it was mentioned in the Qur'an (Ardiansyah, Pranata, Bahri, Einilia, & Dongoran, 2024; Fauzi, 2017). This decision was based on the consideration that at that time, Islam was already strong and no longer needed a strategy to win over those who had just converted to Islam or were still hesitant about material gifts. Another example is when Umar stopped the punishment of amputating the hands of thieves during a time of famine (Sahidin, 2023). He conducted *ijtihad*, explaining that in times of famine, the urgency factor is a crucial consideration, making *ta'zir* punishment more appropriate. In the modern era, *ijtihad* is also conducted on various contemporary issues, such as Islamic banking transactions, organ transplants, test – tube babies, and the use of technology in worship. These examples demonstrate how *ijtihad* bridges the gap between classical texts and the ever – changing and evolving realities of life.

The benefits of *ijtihad* for Muslims are immense and multidimensional in their religious and social lives. First, *ijtihad* ensures that Islam remains relevant to current developments without losing the essence of its teachings (Supriatna, 2024). Through *ijtihad*, Muslims can find sharia – compliant solutions to new problems that arise with the advancement of civilization, such as bioethics, the digital economy, or environmental law. Second, *ijtihad* fosters intellectual and scientific traditions in Islam, preventing stagnation of thought and encouraging the community to continue learning and developing knowledge. Third, *ijtihad* provides flexibility in the application of Islamic law according to local and temporal contexts (La Harisi, Irawan, & Abdullah, 2024), so that sharia can be implemented wisely without causing excessive difficulties. Fourth, through *ijtihad*, Muslims can demonstrate that their religion is rational, dynamic, and capable of engaging in dialogue with the various challenges of modernity.

The existence of *ijtihad* is also proof that Islam values human reason and thinking ability in understanding God's will (Herlina, 2025). This contrasts with the view that Islam is a rigid religion that does not allow for the development of thought. On the contrary, Islam, through the concept of *ijtihad*, teaches that understanding of religion must be continually updated according to the context and challenges faced by each generation of course (Suaib, Riswan, & Hasnawati, 2025), this openness is not without limitations, as *ijtihad* must remain grounded in fundamental Islamic principles and conducted by competent individuals. In the complex context of modern life, the role of institutions such as the Ulama Council, the fatwa council, and Islamic educational institutions is crucial in conducting collective or jama'i *ijtihad* (Bahren & Mustofa, 2024; Darti, 2017; Rahmat, 2016). Thus, this open door to *ijtihad* becomes one of Islam's strengths in facing various dynamics of the times while still maintaining the identity and fundamental values taught by the Al – Quran and Sunnah of the Prophet Muhammad.

## REVISITING IJTIHAD FROM A FEYERABENDIAN PERSPECTIVE

Paul Feyerabend shook the world of philosophy of science with his idea of epistemological anarchism, opening a new way to understand how knowledge should be constructed (Mustakim, 2020). The principle of "anything goes" was not mere provocation but a philosophical claim that rigid methodology can hinder the growth of knowledge (Gaol, 2021). Feyerabend's argument aimed to liberate scientific inquiry from dogmatic frameworks that dictate what counts as legitimate knowledge. In this sense, his epistemology champions the freedom of thought and plurality of methods as preconditions for intellectual progress. This view bears a profound similarity to the Islamic tradition of *ijtihad*, where interpretive reasoning allows scholars to seek truth dynamically without being confined to a single methodological path (Pahutar, 2024; Tanuri, 2024).

The resemblance between Feyerabend's epistemological anarchism and *ijtihad* lies primarily in their shared opposition to methodological uniformity. Feyerabend rejected the universalist idea that one scientific method applies to all domains of inquiry (Widiawati, 2020). Likewise, *ijtihad* recognizes multiple legitimate approaches within Islamic law, shaped by contextual factors such as geography, culture, and social needs (Paraga, Paraga, Madina, & Majid, 2024). Abu Hanifah emphasized rational reasoning suitable for Iraq's plural society, while Malik valued the practices of Medina as authentic traditions (Fitria, Jalaluddin, Azhari, & Hamdi, 2024). This diversity is not a contradiction but a manifestation of epistemic pluralism (Melati & Hamdanah, 2024). Feyerabend would likely interpret these variations as evidence that truth is best approached through methodological openness rather than rigid uniformity (Hardiman, 2023).

Feyerabend's "anything goes" is often misread as extreme relativism, yet it represents an invitation to intellectual flexibility the right to experiment with multiple ways of reasoning (Farhan, 2020). In *ijtihad*, such flexibility had long existed as scholars combined diverse tools of interpretation like *qiyas*, *istihsan*, and *maslahah mursalah* (Anggraheni, Nurhuda, Huda, Anugrah, & Al Fajri, 2025). The prohibition of drugs through *qiyas* with *khamr* exemplifies this methodological creativity (Misran, 2016). Both Feyerabend and the Islamic jurists shared the conviction that the pursuit of truth should not be imprisoned by formalistic norms. What unites them is their belief that knowledge develops through responsible freedom a freedom that encourages exploration within an ethical framework, rather than unrestricted chaos, aligning precisely with Feyerabend's "anything goes" spirit.

Feyerabend's critique of methodological hegemony also resonates with the dynamics of *ijtihad* in Islamic jurisprudence. He argued that the domination of a single method marginalizes other valid sources of knowledge, including cultural and religious insights (Faradi et al., 2010). Similarly, Muslim scholars historically acknowledged *'urf* (custom) as a valid source of law, provided it did not contradict the Qur'an and Sunnah (Putri, 2020). This inclusion shows that *ijtihad* is inherently contextual and dialogical, integrating divine revelation with lived realities. Feyerabend and Islamic jurists thus converge in their resistance to intellectual monoculture, both emphasizing that truth emerges through dialogue between reason and culture. The contextual nature of *ijtihad* confirms that Islam, like Feyerabend's philosophy, values pluralism as a tool for meaningful understanding.

Feyerabend maintained that scientific progress arises from diversity, not conformity (Nurnazmi, Mahmoud, & Anas, 2023). Likewise, the history of *ijtihad* demonstrates that differing opinions among jurists enriched rather than fragmented Islam. The divergence between Abu Hanifah and Malik exemplifies productive pluralism, where disagreement

was seen as an expansion of understanding, not a threat to orthodoxy (Bahren & Mustofa, 2024). The famous saying that "differences of opinion among the *ummah* are a blessing" embodies this spirit. Both systems reject the authoritarian impulse that seeks to suppress diversity for the sake of uniformity. In both, disagreement becomes epistemically valuable, as it pushes knowledge to evolve. Feyerabend's celebration of methodological diversity parallels Islam's acknowledgment of interpretive multiplicity as a source of vitality.

However, a crucial distinction must be noted between Feyerabend's anarchism and Islamic *ijtihad*. While Feyerabend rejects all forms of methodological authority, *ijtihad* operates within the constraints of divine revelation and moral accountability. Issues that are *qath'I* such as the obligation of prayer are excluded from *ijtihad*. This limitation reflects Islam's epistemological hierarchy, where revelation remains the ultimate reference. Feyerabend's "anything goes" is radical in its rejection of boundaries, but *ijtihad* manifests a disciplined pluralism, balancing freedom with faith-based restraint. The parallel lies not in identical methods but in the shared spirit of resisting absolutism. Both frameworks insist that the search for truth must remain open-ended, dynamic, and context-sensitive, yet responsible.

The dialogue between Feyerabend and the Islamic tradition of *ijtihad* reveals how freedom and structure can coexist in intellectual inquiry (Musaddad, 2025). Feyerabend's philosophy teaches that genuine progress depends on methodological openness, while *ijtihad* shows that pluralism can thrive within divine guidance. Both challenge epistemic dogmatism, asserting that knowledge must remain flexible and responsive to changing contexts (Tirta, 2024). This synthesis offers a vision of integrated epistemology, where rational freedom and revelation collaborate rather than compete. Reading *ijtihad* through Feyerabend's lens transforms it from a mere legal mechanism into an epistemological paradigm that values diversity, nurtures creativity, and bridges tradition with modernity. As long as Muslims uphold this dialogical spirit, *ijtihad* will remain a living and evolving force of Islamic thought.

## CONCLUSION

The central finding of this study reveals that Paul Feyerabend's epistemological anarchism and the Islamic tradition of *ijtihad* share a profound philosophical correspondence in rejecting methodological absolutism while valuing pluralism as the essence of intellectual progress. Both frameworks affirm that truth emerges not from uniformity but from the interaction between diverse methods and perspectives. However, unlike Feyerabend's radical "anything goes," Islamic *ijtihad* embodies disciplined pluralism—freedom of reasoning bounded by divine revelation. This synthesis highlights that Islam has long internalized epistemic openness, making it inherently compatible with the modern demand for methodological flexibility and critical inquiry.

Conceptually, this study contributes a new integrative epistemological framework that bridges Western philosophy of science and Islamic intellectual tradition. Theoretically, it introduces the notion of epistemological *ijtihad* a reflective effort to reinterpret Islamic thought using pluralistic methodologies without compromising revelation. This approach expands the scope of Islamic epistemology beyond legal reasoning into a paradigm of inclusive, dialogical, and adaptive scholarship. Methodologically, it offers an interdisciplinary model for Islamic studies that unites theology, philosophy, and modern science, providing a pathway toward a more dynamic, humanistic, and globally engaged Islamic scientific paradigm.

## REFERENCES

- Afandhi, Y., & Jatmiko, A. H. K. (2024). Tinjauan Yuridis Perbandingan Antara Hukum Positif dan Hukum Islam Terkait Penyalahgunaan Narkoba. *Hukum Inovatif: Jurnal Ilmu Hukum Sosial Dan Humaniora*, 1(4), 134 – 146.
- Ahmad, N. M., Sein, L. H., & ... (2024). Pemikiran Paul K. Feyerabend Tentang Anarkis Epistemologi Dan Implikasinya Pada Studi Islam. *Halaqah: Journal of ...*, 1(1), 109 – 127.
- Alfatoni, M. A., Wasih, I. N., Akbar, M. H., & Niba, N. O. N. (2024). Sejarah Empat Mazhab Islam Dan Eksistensinya Di Indonesia. *Taruna Law: Journal of Law and Syariah*, 2(02), 138 – 150.
- Amalia Azahra, Fadhil Muhammad Dzaki, Robbi Hardiansyah Manik, Juanda Pramu Yudistira, Wismanto Wismanto, & Fitria Mayasari. (2025). Peran *Ijtihad* dalam Menjawab Tantangan Hukum Islam di Era Modern. *Journal of Student Research*, 3(5), 9 – 14.
- Anggraheni, U. M. I. S., Nurhuda, A., Huda, A. L. I. A. S., Anugrah, D. S. R. I., & Al Fajri, M. (2025). Liberalisme Dalam Tubuh Pendidikan Islam: Melacak Akar Historis, Peranan, Serta Dampaknya Bagi Pendidikan. *Abdussalam: Jurnal Pendidikan Dan Kebudayaan Islam*, 1(2), 150 – 160.
- Ardiansyah, F., Pranata, A. B., Bahri, D. S., Einilia, M., & Dongoran, N. P. (2024). *Ijtihad* Hukum Umar Bin Khattab Dalam Perspektif Hukum Islam. *Tabayyun: Journal Of Islamic Studies*, 2(01).
- Arif, F. M. (2013). *Perbandingan Mazhab dalam Lintasan Sejarah*. Makasar: Indonesia Independent Publisher.
- Bahren, M., & Mustofa, I. (2024). Peran *Ijtihad* Jama'i dalam Pembaruan Pemahaman Al – Qur'an dan Hadis di Indonesia. *Al-Akmal: Jurnal Studi Islam*, 3(6), 1 – 10.
- Bahri, R. (2023). Mengembangkan kompetensi abad 21 dalam pendidikan Islam: Telaah perspektif al – Quran dan hadis. *Fakta: Jurnal Pendidikan Agama Islam*, 3(1), 1 – 10.
- Darti, Y. (2017). Peran Fatwa Majelis Ulama Indonesia (MUI) Dalam Pembangunan Hukum Di Indonesia. *Reformasi Hukum*, 21(1), 139 – 167.
- Faradi, A. A., Tulungagung, I., Mayor, J., & Timur, S. (2010). *Dan Implikasinya Terhadap Pemikiran Islam*.
- Farhan, I. (2020). Anarkisme Epistemologis Paul Karl Feyerabend dan Relevansinya dalam Membentuk Pandangan Moderasi Beragama. *Analisis: Jurnal Studi Keislaman*, 20(2), 109 – 130. <https://doi.org/10.24042/ajsk.v20i2.7605>
- Fauzi, A. (2017). Konsep Muallaf dalam Islam (Studi Kritis Terhadap *Ijtihad* Umar bin Khattab). *Madania: Jurnal Ilmu-Ilmu Keislaman*, 11(1), 29 – 39.
- Firdaus, F., Juneidi, A., Astari, L., & Sari, F. M. (2020). Various Methods of Establishing Contemporary Islamic law. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 10(1 SE – Articles), 39 – 58. <https://doi.org/10.47200/ulumuddin.v10i1.340>
- Fitria, R. A., Jalaluddin, J., Azhari, F., & Hamdi, F. (2024). Historisitas, Setting sosial, Intelektual dan Produk Pemikiran Hukum Islam Madzhab Arba'ah (Hanafi, Maliki, Syafi'i, dan Hanbali). *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 2(2), 700 – 729.
- Gaol, R. L. (2021). Kebebasan yang Memerdekakan: Sumbangsih Pemikiran Filsafat Anarkisme Epistemologis Paul K. Feyerabend Terhadap Pemahaman Radikalisme Agama. *Aradha: Journal of Divinity, Peace and Conflict Studies*, 1(2), 145 – 164.

- Harahap, N. (2020). *Penelitian Kualitatif*. Medan: Wal ashri Publishing.
- Hardiman, F. B. (2023). *Kebenaran Dan Para Kritikusnya: Mengulik Idea Besar Yang Memandu Zaman Kita*. PT Kanisius.
- Has, A. W. (2013). *Ijtihad Sebagai Alat Pemecahan Masalah Umat Islam*. *IAIN Tulungagung Research Collections*, 8(1), 89–112.
- Herlina, R. (2025). *Ijtihad Dalam Mewujudkan Interpretasi Hukum Islam*. *Al-Astar*, 4(1), 68–80.
- Idris, M., Pratama, F. A., & Muthalib, L. M. (2021). The Using of Maslahah Mursalah Method as Hujjah. *Al-'Adl*, 14(2), 184–197.
- Iskandar, R. A., & Sauri, S. (2024). Revolusi Struktur Ilmiah, Anarkisme Epistemologi, dan Program Riset dalam Filsafat Ilmu Baru. *Al-Afkar Journal for Islamic Studies*, 7(2), 1–11. <https://doi.org/10.31943/afkarjournal.v7i2.944>.Scientific
- Janah, S., & Ummah, R. (2024). *Ijtihad: Sebuah Solusi Dalam Hukum Islam*. *Al Manar*, 2(1), 142–152.
- Kurdi. (2015). Feyerabend Dalam Studi Ilmu Tafsir Al–Quran. *Religia*, 18(1), 1–26.
- La Harisi, I., Irawan, D., & Abdullah, M. W. (2024). Renewal of Islamic Law: Comparative Study between Progressive Islamic Theory and *Ijtihad* Method. *Al-Afkar, Journal For Islamic Studies*, 7(4), 732–747.
- Magdalena, B. E. (2021). *Metode Penelitian Untuk Penulisan Laporan Penelitian Dalam Ilmu Pendidikan Agama Islam*. Bengkulu: Literasiologi.
- Mahmud, H. (2020). Hukum Khamr Dalam Perspektif Islam. *MADDIKA: Journal of Islamic Family Law*, 1(1), 28–47.
- Manik, R. H., Dzaki, F. M., Azzahra, A., Yudistira, J. P., Wismanto, W., & Mayasari, F. (2024). Peran *Ijtihad* dalam Menjawab Tantangan Hukum Islam di Era Modern. *Jurnal Kajian Dan Penelitian Umum*, 2(6), 118–126.
- Melati, M., & Hamdanah, H. (2024). Multikulturalisme: Memahami Keanekaragaman Dalam Masyarakat Global Dalam Perspektif Islam. *Innovative: Journal Of Social Science Research*, 4(3), 1504–1515.
- Misran, M. (2016). Al–Mashlahah Mursalah: Suatu Metodologi Alternatif dalam Menyelesaikan Persoalan Hukum Kontemporer. *Jurnal Justisia: Jurnal Ilmu Hukum, Perundang-Undangan Dan Pranata Sosial*, 1(1), 133–157.
- Muhyiddin, D. S., Natsir, N. F., & Haryanti, E. (2022). Memahami Gagasan Anything Goes Paul Karl Feyerabend dan Implikasinya terhadap Pendidikan Islam. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(1), 290–301. <https://doi.org/10.54371/jiip.v5i1.412>
- Musaddad, E. (2025). *Dinamika Ijtihad Ulama NU Dari Masa ke Masa*. Penerbit A–Empat.
- Mustakim, N. (2020). Anarkis Epistemologis Paul Karl Feyerabend dan Relavansinya dalam Ilmu Keagamaan. *AZKIA: Jurnal Aktualisasi Pendidikan Islam*, 15(2).
- Nazela, N. S., & Rahmi, N. A. (2023). Pemikiran Mazhab Malikiyah: Sejarah, Pemikiran Dan Perkembangan Mazhab. *Islamic Education*, 1(1), 67–89.
- Nurlina, N., Sultan, L., & Hilal, F. (2024). PEMIKIRAN HUKUM ISLAM PADA MASA TABI'IN DAN TABI'UT TABI'IN SERTA MASA TAQLID. *Al-Rasikh: Jurnal Hukum Islam*, 13(1), 1–12.
- Nurnazmi, N., Mahmoud, H. S. S. A., & Anas, M. (2023). Anarkisme Epistemologis Paul Karl Feyerabend dalam Kajian Ilmu Pengetahuan. *Edu Sociata: Jurnal Pendidikan Sosiologi*, 6(1), 41–55.
- Pahutar, A. A. (2024). Rekonstruksi Pemikiran Islam Muhammad Iqbal. *I'tiqadiah: Jurnal*

- Hukum Dan Ilmu-Ilmu Kesyariahan*, 1(2), 141 – 168.
- Paraga, A. W. N., Paraga, S., Madina, D. D., & Majid, N. J. (2024). Pemikiran Hukum Islam Salafi – Wahabi dalam Pandangan Ulama Fiqih Empat Mazhab. *El-Faqih: Jurnal Pemikiran Dan Hukum Islam*, 10(2), 275 – 300.
- Putri, D. N. (2020). Konsep Urf Sebagai Sumber Hukum Dalam Islam. *El-Mashlahah*, 10(2), 14 – 25.
- Rahmat, R. (2016). Metode *Ijtihad* Komisi Fatwa Majelis Ulama Indonesia. *NUKHBATUL'ULUM: Jurnal Bidang Kajian Islam*, 2(1), 159 – 166.
- Rahmatullah, R. (2025). Konseptualisasi dan Dinamika *Ijtihad*: Telaah atas Metodologi, Produk Hukum, dan Implikasinya terhadap Modernisasi Hukum Islam. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 3(1).
- Rizani, R., Jalaluddin, J., Azhari, F., & Hamdi, F. (2024). Istinbath Hukum Islam Masa Kenabian dan Sahabat: Sejarah, Karakteristik, dan Metode *Ijtihad* dalam Membentuk Hukum Islam. *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 2(2), 619 – 644.
- Sa, S. (2017). *Ijtihad* Terhadap Dalil Qath'i Dalam Kajian Hukum Islam. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 1(2), 479 – 490.
- Safri, A., & Harahap, S. (2020). Metode *Ijtihad* Imam Al – Syaukani. *HUKUMAH: Jurnal Hukum Islam*, 1(2), 1 – 21.
- Sahidin, A. (2023). Telaah Atas *Ijtihad* Umar Bin Khaṭṭab Perspektif Maqāṣid Al – Syarī'ah. *Jurnal Penelitian Medan Agama*, 14(1), 25 – 34.
- Sapriadi, S., Darliana, D., Mudjrimin, J., Alauddin, A., & Eril, E. (2025). PERKEMBANGAN *IJTIHAD* PADA MASA MODERN DI INDONESIA (Tantangan Para Muftahid Dalam Melakukan Istimbat Hukum). *Jurnal Al-Ahkam: Jurnal Hukum Pidana Islam*, 7(1), 124 – 135.
- Sarmiji, S. (2020). Peranan epistemologi dalam membangun hukum Islam. *JOURNAL OF ISLAMIC AND LAW STUDIES*, 4(1).
- Suaib, S., Riswan, R., & Hasnawati, H. (2025). Dinamika *Ijtihad* Dalam Menjawab Tantangan Kontemporer Hukum Islam. *Jurnal Intelek Insan Cendikia*, 2(3), 4405 – 4414.
- Suherli, I. R., Bisri, H., & Kusuma, N. R. (2024). Stagnasi dan kemunduran ushul fiqih: Faktor penyebab, peran tokoh dan upaya pengembangan. *Equality: Journal of Islamic Law (EJIL)*, 2(1), 32 – 48.
- Supriatna, A. (2024). Perkembangan Fiqih dalam Era Digital: Kajian terhadap Metode *Ijtihad* dalam Memahami Masalah Kontemporer. *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga*, 6(1), 717 – 734.
- Susilo, E., Aziz, Y., & Murtafi'ah, S. A. (2023). Potret Penyelesaian Masalah Hukum Era Sahabat Melalui *Ijtihad*. *Nizham Journal of Islamic Studies*, 11(01), 40 – 52.
- Tahir, M. (2016). Kontribusi Pemikiran Filsafat Anarkisme Epistemologi Paul K. Feyerabend Terhadap Studi Islam. *Lentera*, 18(2), 1 – 13.
- Tanuri, T. (2024). Epistemologi hukum islam dalam hukum positif di indonesia. *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial*, 12(01).
- Taufiq, M. (2010). Validitas Hadis Tentang Pengutusan Mu'adz ke Yaman. *Jurnal Al-Hurriyah*, 11(1).
- Tirta, T. A. W. D. (2024). Antara Tradisionalitas Dan Modernitas: Membangun Paradigma Kemajuan Umat Islam Melalui Integrasi Epistemologi Barat Dan Islam. *Mazalat: Jurnal*

*Pemikiran Islam*, 6(1), 78 – 89.

- Wahyudi, M. A., Rijal, S., Silahuddin, & Ikhwan, M. (2023). Implikasi Epistemologis Pemikiran Filsafat Paul Karl Feyerabend: Kebebasan Akademik Dalam Pengembangan Ilmu Pengetahuan Islam. *Academic Journal of Islamic Principles and Philosophy*, 4(1), 135 – 154. <https://doi.org/10.22515/ajipp.v4i1.6676>
- Wahyudi, M. N. (2021). Epistemologi Islam di Era Modern : Studi Feyerabend tentang Anarkisme Epistemologi Analisis Pemikiran Islamic Epistemology in the Modern Era : An Analytical Study of Feyerabend's Thought on Epistemological Anarchism. *Almahra: Jurnal Studi Islam*, 2(2), 134 – 148.
- Widiawati, N. (2020). *Pluralisme Metodologi: Diskursus sains, filsafat, dan tasawuf*. Edu Publisher.
- Zulhendra, J. (2023). Fresh *Ijtihad* sebagai Upaya dalam Meretas Tertutupnya Pintu *Ijtihad*: Studi Perkembangan Hukum Islam pada Masa Kontemporer. *Al-Qanun: Jurnal Pemikiran Dan Pembaharuan Hukum Islam*, 26(1), 83 – 95.