

WISDOM, INTELLECT AND REVELATION: ISLAMIC PHILOSOPHY AND HUMAN RESILIENCE IN THE POST-DIGITAL WORLD

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Abstract: *The post-digital world is categorized by the interweaving of digital know-how in almost all aspects of human life including idea, value development and ethical decision. This experience has shaped new challenges to human flexibility particularly in terms of significance, ethics and the purpose of continuation. In this framework this document argues that Islamic beliefs based on the amalgamation of wisdom, reason ('aql) and revelation (wahy) which provides a inclusive structure for building human toughness in facing post-digital challenges (al-attas, 1995; osman bakar, 2014). This study uses a qualitative-conceptual approach through the analysis of texts by classical and contemporary Islamic philosophers. The findings indicate that Islamic philosophy defines resilience not merely as technical adaptability but as moral firmness, intellectual balance and continuous spiritual awareness (Al-Ghazali, 2004; Wan Mohd Nor Wan Daud, 2011). This paper concludes that the revival of Islamic philosophy is essential to guide technological innovation in alignment with human dignity and universal well-being.*

Keywords: *Wisdom, Reason ('Aql), Revelation (Wahy), Islamic Philosophy*

Introduction

The development of cutting-edge digital technology has led the world into the post-digital era a state in which technology is no longer just a tool but has become the primary framework influential human thinking and manners. This condition has transformed the way humans value reality, make decisions and build life standards (Osman Bakar, 1999). On the other hand this development also raises an epistemological and ethical catastrophe as technology develops without guidance from wisdom and human purposes. Al-Attas (1995) affirm that the crisis of modern civilization stem from the puzzlement of knowledge and the loss of propriety to be precise the failure to place knowledge within the proper structure of values. Therefore this paper aims to examine how Islamic philosophy through the integration of wisdom, reason and revelation can offer an option approach to build human resilience in an increasingly complex and demanding post-digital world.

Literature Review

The post-digital era is categorized by the power of algorithmic systems and artificial intelligence in daily life including in economic, social and governance aspects. This condition frequently defines resilience as the skill to adapt to systemic changes without taking into consideration ethical and human implications (Nasr, 1995).

Al-Attas (1978) mentioned that modern civilization have a tendency to split knowledge from values and purpose thus producing humans who are in principle competent but morally and spiritually weak. In this context mechanistic resilience fails to address questions of meaning and human life purpose.

Islamic philosophy discards this reductionist approach by emphasizing that true resilience can only be achieved through equilibrium between intellectual, ethical and spiritual dimensions (Wan Mohd Nor Wan Daud, 2011).

The theory of wisdom in Islamic philosophy refers to the judgment that places things in their proper context and connects knowledge with the reason of truth and justice. Al-Farabi emphasize that wisdom is the foundation for human cheerfulness and the growth of a civilized civilization (Al-Farabi, 1991).

Ibn Sina on the other hand views wisdom as a process of enlightening the soul through mastery of accurate and meaningful knowledge. According to him knowledge without wisdom will only show the way to confusion and internal imbalance (Ibn Sina, 1992).

Intellect is the main tool in the search of knowledge and truth however in Islamic philosophy intellect is not absolute and separate from values. Al-Ghazali emphasizes that the intellect must be guided by revelation to keep away from deteriorating into intellectual and moral error (Al-Ghazali, 2004).

In the post-digital world rationality is often condensed to computational logic and algorithmic efficiency. This approach neglects the value and wisdom dimensions in decision-making (Nasr, 1995).

Integrated Islamic epistemology as explained by Osman Bakar (1999) combines intellect, experience and spiritual intuition to develop balanced and ethical intellectual resilience.

In the post-digital context wisdom functions as an evaluative standard that guides the use of technology so that it does not clash with human nature and the purpose of human existence (Osman Bakar, 2014).

Revelation in Islam serves as a source of absolute truth and an ethical guide that transcends value relativism. In a post-digital environment packed with moral uncertainty and revelation provides a firm base for the formation of human moral resilience (Al-Attas, 1978).

Al-Attas (1995) asserts that revelation protects knowledge from deviation of purpose and ensures that the growth of knowledge and technology aligns with justice and truth.

Therefore revelation is not an obstacle to innovation but a vehicle for the development of technology based on the benefit of all humanity (Wan Mohd Nor Wan Daud, 2011).

Islamic philosophy is comprehensive and interdisciplinary encompassing metaphysics, epistemology, ethics and social dimensions. This approach is highly relevant in addressing post-digital disputes that cannot be resolved through a single discipline alone (Osman Bakar, 1999).

The monotheistic worldview emphasizes the unity of knowledge and life thereby allowing the integration of technology with humanistic and spiritual values (Al-Attas, 1995).

Through this framework and standard resilience is not limited to individuals but also covers the resilience of society and civilization as a whole (Nasr, 1995).

This paper emphasizes that Islamic philosophy through the amalgamation of wisdom, intellect, and revelation. It offers a physically powerful and related approach in building human resilience in the post-digital era. Resilience from the Islamic perspective encompasses moral steadfastness, intellectual balance, and spiritual awareness (Al-Ghazali, 2004; Al-Attas, 1995).

Reviving Islamic philosophy is not a negative response of technological progress but an effort to guide innovation so that it aligns with the purpose of human existence and the principles of universal justice (Osman Bakar, 2014).

Method

This study adopts a conceptual qualitative research design based on textual and philosophical analysis. Graphical representations are used solely as analytical tools to visualize conceptual relationships not as empirical data. The principal data consist of classical and contemporary works of Islamic philosophy particularly those of Al-Farabi, Ibn Sina, Al-Ghazali, Syed Muhammad Naquib al-Attas, Seyyed Hossein Nasr, Osman Bakar, and Wan Mohd Nor Wan Daud etc. These texts are checked and examined to identify key conceptual relationships between wisdom (*ḥikmah*), intellect (*‘aql*), revelation (*waḥy*) and the notion of human resilience.

The analytical method used is thematic and interpretive emphasizing and focusing on the epistemological, ethical and metaphysical dimensions of Islamic philosophy. This way allows the study to create a normative framework and standard for appreciating resilience beyond technical flexibility locating it within moral and spiritual contexts relevant to the post-digital world. Secondary sources from contemporary scholarship on technology, ethics and post-digital society are used to contextualize and support the philosophical analysis.

Result and Discussion

The findings of this conceptual-philosophical analysis demonstrate that Islamic philosophy offers a logical and value-oriented understanding of human resilience that directly addresses the epistemological, ethical and spiritual challenges of the post-digital world. Unlike dominant post-digital discourses that equate resilience with adaptability, productivity and psychological endurance Islamic philosophy situates resilience within a higher moral and metaphysical framework.

First the integration of wisdom (*ḥikmah*), intellect (*‘aql*) and revelation (*waḥy*) reveals that resilience is primarily purposive rather than just reactive. Wisdom functions as the normative compass that enables humans to evaluate technological advancement according to truth, justice and the ultimate objectives of human existence. In this sense resilience is not the ability to survive technological disruption alone but the capacity to remain ethically grounded and spiritually conscious in the middle of continuous change. This finding aligns with Al-Farabi’s notion of human felicity (*sa’ādah*) where the proper ordering of knowledge and action leads to both individual and societal well-being.

Second the study finds that intellect (*‘aql*) when integrated with revelation cultivates intellectual resilience that resists both blind technophile and reactionary technophobia. In the post-digital environment rationality is often reduced to algorithmic efficiency and data-driven logic marginalizing ethical deliberation. Islamic epistemology however affirms the intellect as a moral faculty that must operate within metaphysical limits. This integration prevents the fragmentation of knowledge and enables critical engagement with technology without surrendering to moral relativism. Al-Ghazali’s insistence on the guidance of revelation ensures that intellectual activity remains oriented toward truth rather than power or utility.

Third revelation (*waḥy*) emerges as a stabilizing moral anchor in an age of epistemic uncertainty. The post-digital world is characterized by rapidly shifting values, simulated realities and ethical ambiguity. Revelation provides a transcendent reference point that safeguards human dignity and prevents the instrumentalization of the human person. The findings indicate that revelation does not obstruct innovation rather it frames technological development within ethical

boundaries that serve the common good. This supports Al-Attas’s argument that knowledge must be disciplined by *adab* to prevent civilizational imbalance.

Fourth the interdisciplinary nature of Islamic philosophy allows resilience to be conceptualized beyond the individual level. The integration of metaphysics, ethics and social philosophy highlights that resilience also applies to institutions, societies and civilizations. In this regard, resilience entails the capacity of a civilization to absorb technological change without losing its moral vision, cultural identity and spiritual orientation. Such a perspective is particularly relevant in addressing issues such as digital surveillance, artificial intelligence governance and the commodification of human attention.

Overall, the results suggest that Islamic philosophy offers a comprehensive model of resilience that is ethically normative, intellectually integrated, and spiritually grounded. This model challenges the prevailing post-digital narrative and proposes an alternative civilizational response rooted in the unity of knowledge and the sanctity of human purpose.

Figures 1 and 2 represent conceptual and normative visualizations derived from philosophical textual analysis. The values illustrated do not reflect empirical measurements but serve as analytical tools to visualize theoretical relationships within resilience frameworks.

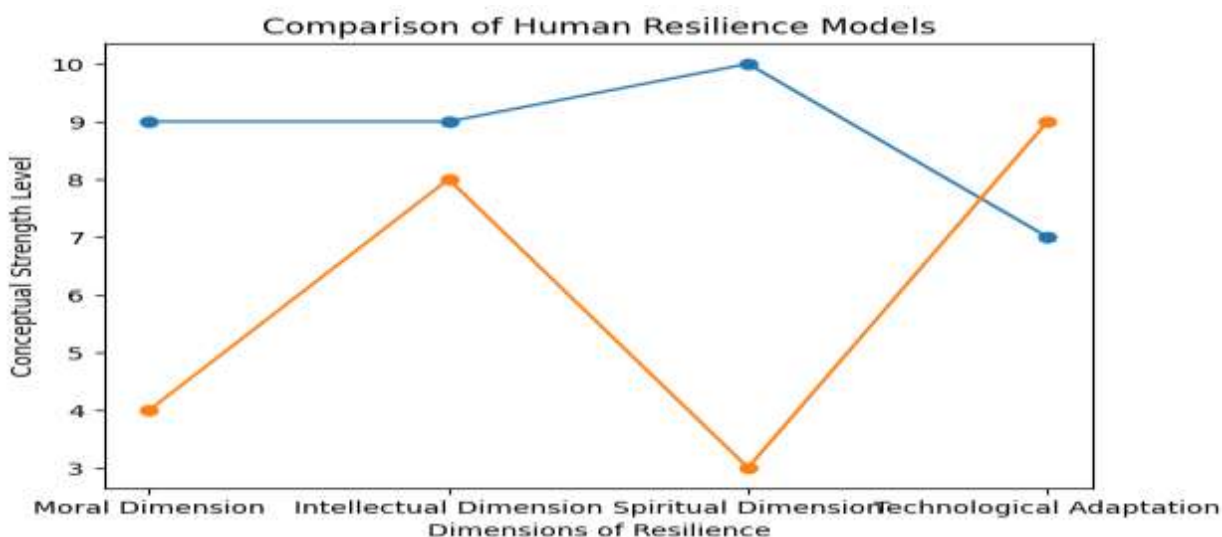


Figure 1: Conceptual Comparison of Human Resilience Models

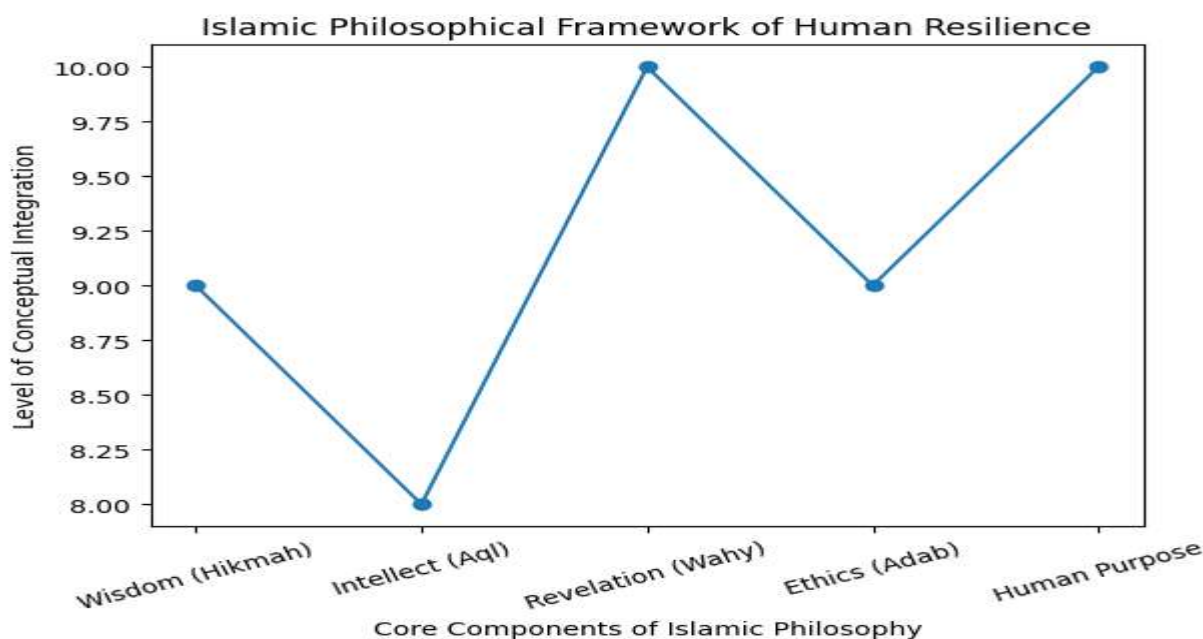


Figure 2 Illustrates The Internal Structure Of The Islamic Philosophical Framework Of Human Resilience By Mapping The Conceptual Integration Of Wisdom (ḥikmah), Intellect (‘Aql), Revelation (Wahy), Ethics (Adab) And Human Purpose.

Description of the graph of Figure 1 and 2:

Figure 1 illustrates a conceptual comparison between:

1. Islamic Philosophical Model of Human Resilience, and
2. Dominant Post-Digital Mainstream Model of Resilience

across four key dimensions:

- Moral Dimension
- Intellectual Dimension
- Spiritual Dimension
- Technological Adaptation

The vertical axis represents conceptual strength levels, not empirical measurement, indicating the normative emphasis placed on each dimension. The graphical representation clearly demonstrates fundamental differences between the two models of resilience.

First the Islamic philosophical model shows strong emphasis on the moral and spiritual dimensions indicating that resilience is rooted in ethical steadfastness and spiritual awareness. This reflects the Islamic understanding that human strength cannot be separated from moral responsibility and metaphysical purpose. In contrast the mainstream post-digital model exhibits relatively low emphasis on these dimensions highlighting a moral and spiritual deficit in contemporary resilience discourse.

Second both models acknowledge the importance of the intellectual dimension yet the nature of intellectual resilience differs significantly. In the Islamic model, intellect (‘aql) is integrated with wisdom (ḥikmah) and revelation (wahy) producing balanced and ethically guided cognition. Meanwhile, the post-digital model prioritizes instrumental rationality focusing on efficiency and problem-solving capacity without sufficient ethical grounding.

Third the graph reveals that technological adaptation is strongly emphasized in the mainstream post-digital model, reflecting resilience as the ability to adjust to rapid technological

change. Although the Islamic model also recognizes the importance of technological engagement, it assigns comparatively lower emphasis, signifying that technology is viewed as a means rather than an ultimate goal.

Overall the graphical findings support the study's central argument that Islamic philosophy offers a holistic and value-oriented resilience framework, whereas post-digital resilience remains largely technical and utilitarian. The Islamic model balances technological adaptation with moral integrity, intellectual discipline and spiritual purpose ensuring that resilience contributes to authentic human flourishing rather than mere survival.

The graph of figure 2 represents a conceptual and normative comparison derived from philosophical textual analysis. The values illustrated do not reflect empirical measurements but serve as an analytical tool to visualize theoretical differences between resilience frameworks.

The graph highlights revelation (wahy) and human purpose as the most strongly integrated components, signifying their role as foundational anchors in the Islamic conception of resilience. Revelation provides transcendent moral guidance, while human purpose ensures that resilience remains oriented toward ultimate meaning rather than mere survival.

Wisdom (hikmah) and ethics (adab) also display high levels of integration, emphasizing the role of moral discernment and proper conduct in regulating intellectual and technological engagement. Intellect ('aql), though slightly lower in isolation remains essential as a mediating faculty that operates within ethical and metaphysical boundaries.

This framework demonstrates that Islamic resilience is not fragmented but organically integrated where cognitive, moral, spiritual, and teleological dimensions reinforce one another. Such integration prevents the reduction of resilience to technical endurance and instead frames it as a holistic capacity for sustaining human dignity and civilizational balance in the post-digital world.

Conclusion

This study has demonstrated that Islamic philosophy through the integrated framework of wisdom (hikmah), intellect ('aql) and revelation (wahy) provides a robust and holistic conception of human resilience suitable for the complexities of the post-digital world. In contrast to dominant technological paradigms that prioritize efficiency, adaptability and control Islamic philosophy emphasizes moral steadfastness, intellectual balance and spiritual awareness as the foundations of genuine resilience.

The analysis shows that wisdom functions as the guiding principle that aligns technological engagement with truth, justice and the higher objectives of human existence. Intellect, when disciplined by ethical and metaphysical considerations enables critical participation in technological progress without succumbing to reductionism or moral relativism. Revelation as a transcendent moral reference ensures that innovation remains oriented toward human dignity and collective well-being rather than mere instrumental gain.

Importantly resilience from the Islamic philosophical perspective is not limited to individual psychological strength but extends to social institutions and civilization as a whole. A resilient post-digital civilization is one that can harness technological advancement while preserving ethical coherence, cultural meaning and spiritual purpose. This civilizational dimension of resilience is particularly significant in an era marked by artificial intelligence, digital governance and the increasing mediation of human experience through technology.

In conclusion the revival and application of Islamic philosophical thought is not a rejection of modern or post-digital developments but a necessary effort to guide technological innovation within a principled and humane framework. By restoring the unity of knowledge and reaffirming

the moral purpose of human existence Islamic philosophy offers a meaningful and sustainable response to the challenges of the post-digital age.

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